DEHARBE'S LARGE CATECHISM

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NEW YORK, CINCINNATI AND CHICAGO

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DEHARBE'S

LARGE CATECHISM,

TRANSLATED BY

A FATHER OF THE SOCIETY OF JESUS,

OF THE PROVINCE OF MISSOURI,

FROM THE GERMAN EDITION PREPARED

FOR THE UNITED STATES,

WITH THE APPROVAL AND CO-OPERATION OF THE AUTHOR,

And approved by His Grace, the Most Rev. Archbishop of St. Louis.



NEW YORK, CINCINNATI, AND CHICAGO:

BENZIGER BROTHERS,

PRINTERS TO THE HOLY APOSTOLIC SEE | PUBLISHERS OF BENZIGER'S MAGAZINE



Imprimatur.

John Card. McCloskey
Archbp. of New York

NEW YORK, *May* 20, 1882.

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APPROBATIONS

GIVEN TO

THE ORIGINAL EDITION

OF

THESE CATECHISMS.

ST. LOUIS, Oct. 11. 1869.

I hereby give my full approbation to the "Catholic Catechism of Father Jos. Deharbe, S.J., newly compiled by several Catholic Priests, for use in the United States." I recommend its general adoption. PETER RICHARD KENRICK,

Archbishop.

From an autograph letter of Father Jos. Deharbe, S.J., which lies before us, we learn that his "Catholic Catechism, newly compiled by several Catholic Priests, published by Benziger Bros.," has been issued not only with the "authorization," but with the co-operation of the reverend compiler; we therefore renew with pleasure our approbation given October, 1869, and recommend it to the teachers and clergy of our diocese.

✠ J. B. PURCELL,
Archbishop of Cincinnati.

CLEVELAND, July 29, 1869.

Having learned from competent and high authority that the German Catechism by Deharbe, recently revised by several German Catholic Priests, is the best suited for the schools of this country, I do hereby give them my full approbation, and I express my desire that the same should be introduced in the German Catholic schools of my diocese. ✠ AMADEUS RAPPE,

Bishop of Cleveland.

La Crosse, Sept. 27, 1869.

After having personally examined with care Deharbe's "Catechism for the United States, newly compiled by several Catholic Priests" (published by Benziger Bros.), and having besides learned the favorable judgment of experienced priests, I hereby cheerfully give my approbation, and heartily desire its general adoption.

✠ MICHAEL HEISS,
Bishop of La Crosse.

St. Louis, Sept. 28, 1869.

I give my approbation with the greatest satisfaction to the Catholic Catechism of Father Deharbe, S.J., newly compiled for the United States by several Catholic Priests, and I hope that the same will be introduced in all the Catholic schools of the diocese of Leavenworth.

✠ J. B. MIEGE, S.J.

Fort Wayne, Oct. 10, 1869.

The compilation of the Catechism of Father Jos. Deharbe, S.J., by several Catholic Priests, seems to me a very judicious one, and I therefore specially recommend this edition to the pastors of my diocese.

✠ JOHN HENRY,
Bishop of Fort Wayne.

Vincennes, Oct. 11, 1869.

According to what I have heard from Priests of my diocese who have examined this present edition of Deharbe's Catechism, I perceive that the same is highly appreciated by them, and I desire its introduction into the German congregations of my diocese.

✠ MAURICE DE ST. PALAIS,
Bishop of Vincennes.

Alton, Feb. 10, 1870.

The Catechism of Father Deharbe, newly compiled by several Catholic Priests for the United States, has my hearty approbation and recommendation.

✠ PETER JOSEPH,
Bishop of Alton.

As the Catholic Catechism of Father Deharbe, S.J., newly compiled by several Catholic Priests for the United States, contains nothing adverse to Catholic faith and morals, I therefore give it my approbation and permit the pastors of my diocese to introduce it into their schools.

✠ SYLVESTER H. ROSECRANS,
Bishop of Columbus

COVINGTON, Dec. 23, 1871

The Catechisms of Father Jos. Deharbe, S.J., have been a source of incalculable blessings to Catholic youth since their publication. I greet with pleasure the edition "newly compiled for the United States by several Catholic Priests, with the co-operation of the author," and give it my fullest approbation.

May the same be universally adopted in the Catholic schools of my diocese. ✠ A. M. TOEBBE,

Bishop of Covington.

MILWAUKEE, Feb. 20, 1872.

With sincere pleasure I have received the two copies of your new edition of Deharbe's Catechism. It was this revision of the Catechism of Deharbe for the Germans in America that I wished for so long. Deharbe's Catechisms, both the larger and the smaller, have for a long time been in use in many schools of my diocese, especially in Milwaukee and in the numerous convent (female) schools under the care of the Sisters of Notre Dame.

It is, therefore, scarcely necessary for me to declare that the Catholic Catechism of Father Jos. Deharbe, S.J., has my fullest approval, and that I specially recommend the same in its newly revised form to all my German clergy and teachers.

At the same time I beg you, as publishers of this new edition of Deharbe's Catechism, to give it a speedy circulation.

✠ JOHN M. HENNI,

Bishop.

DETROIT, March 7, 1872.

As the Catholic Catechism of the pious Father Joseph Deharbe, S.J., has received not only numerous approbations from the Prelates of Europe, but also their warmest recommendation, and as the edition published by Benziger Bros. was revised by several Priests with the co-operation of the author, we recommend it to the pastors of our diocese. ✠ C. H. BORGESS,

Bishop of Detroit.

CHICAGO, Sept. 7, 1872.

Learning that the Catechism of the Rev. Jos. Deharbe, S.J., has been carefully revised by several competent Priests, and has received the approbation of the most distinguished and learned Prelates, I hereby recommend the same for use in the schools and congregations of our diocese. ✠ THOMAS FOLEY,

Suffragan Bishop and Administrator of Chicago.

PREFACE.

A THOROUGH acquaintance with the doctrines of our holy Religion is all-important for the young as well as for the old, especially in our day, when Faith is growing weak and cold, and false theories are daily gaining ground. What is, therefore, most needed, are books of Instruction, which clearly and soundly expound the teachings of our Holy Church. Among these are the Catechisms written in German by Father Jos. Deharbe, S.J., which have met with general favor from clergy and laity, and have been already introduced in at least forty dioceses. Large and small editions have been published in German, according to the needs of localities.

The better to fit these books to the peculiar circumstances of our American schools, a number of our ablest German clergymen co-operated, a few years ago, in preparing an edition expressly for the United States. **The work was undertaken with the sanction of the Author, who revised and corrected their manuscript.** This Edition was approved by the Most Rev. Archbishop of St. Louis and recommended for general introduction by several of our Bishops, and received the strong endorsement of many clergymen of experience in this branch of education.

It is of vital importance to the successful training of children in Christian Doctrine that our Catechisms, whilst sufficiently comprehensive, should be as plain as possible. To attain this was the object which the American editors kept in view.

A short time after the revised Catechisms appeared in German, an English translation was begun but the work was unavoidably delayed, and it is only now that the publishers are enabled to present it to the public.

These Catechisms are graded to suit different classes of pupils. Beginners are not expected to learn the questions or answers marked with a cross, thus, ×. On going over the book a second time, these parts may be added; and at a third perusal the Scripture texts and all the matter in small print may be learned either literally or in substance.

The *Answers* in Catechisms, generally, can only be understood in connection with the *Questions*. In this volume, wherever it is possible, the *Answers* repeat or embody the *Questions*, thus forming sentences complete in themselves.

The *Applications* at the close of each paragraph embody the chief points that ought to be impressed on the minds and hearts of the young.

It only remains for us to express the hope that these Catechisms may prove as popular in English as they are in the original.

May all tend to the greater glory of God, to the healthy growth of our holy Religion, and to the salvation of souls!

St. Louis, Our Lady, Help of Christians, 1882

LAY BAPTISM

The Manner of Lay Persons Baptizing Infants in Danger of Death.

Take common water, pour it on the head or face of the child, and while you are pouring it, say the following words:

I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

Note. Any person, whether man, woman, or child, may baptize an infant in danger of death. But a parent should never baptize his own child, unless no one else is at hand to baptize it.

The Six most necessary Points of Faith.

1. There is but One God, who created and who governs all.
2. God is a just Judge; He rewards the good and punishes the wicked.
3. There are Three Persons in One God: the Father, the Son, and the Holy Ghost.
4. The Second Person of the Blessed Trinity, Jesus Christ, became man, and died on the cross to save us.
5. The soul of man is immortal.
6. The Grace of God is necessary for salvation.

EXPLANATION

OF

ABBREVIATIONS AND MARKS

USED IN THIS CATECHISM.

The Questions marked × may be omitted in the beginning without any detriment to the context.

Acts	signifies	Acts of the Apostles.
Apoc.	"	Apocalypse of St. John the Evangelist.
Col.	"	St. Paul's Epistle to the Colossians.
Cor.	"	" " " Corinthians.
Dan.	"	Prophet Daniel.
Deut.	"	Book of Deuteronomy.
Eccl.	"	Ecclesiastes.
Ecclus.	"	Ecclesiasticus.
Eph.	"	St. Paul's Epistle to the Ephesians.
Exod.	"	Book of Exodus.
Gal.	"	St. Paul's Epistle to the Galatians.
Gen.	"	Book of Genesis.
Hab.	"	Prophet Habacuc.
Heb.	"	St. Paul's Epistle to the Hebrews.
Is.	"	Isaias.
Jer.	"	Prophecy of Jeremias.
Lev.	"	Leviticus.
Machab.	"	Book of Machabees.
Mal.	"	Prophet Malachias.
Num.	"	Book of Numbers.
Phil.	"	St. Paul's Epistle to the Philippians.
Prov.	"	Proverbs of Solomon.
Ps.	"	Book of Psalms.
Rom.	"	St. Paul's Epistle to the Romans.
St. James	"	Epistle of St. James.
St. John	"	Gospel of St. John.
1 St. John	"	First Epistle of St. John.
St. Luke	"	Gospel of St. Luke.
St. Mark	"	" " St. Mark.
St. Matt.	"	" " St. Matthew.
St. Peter	"	Epistle of St. Peter the Apostle.
Thess.	"	St. Paul's Epistle to the Thessalonians.
Tim.	"	" " " Timothy.
Tit.	"	" " " Titus.
Tob.	"	Book of Tobias.
Wisd.	"	" " Wisdom.
Zach.	"	Prophet Zachariss.

CHRISTIAN DOCTRINE.

INTRODUCTION.

The End for which we are Created.

1. Who created us?

God, the Sovereign Lord of Heaven and Earth, created us.

2. For what end did God create us?

God created us that we might know Him, love Him, and serve Him upon earth, and by so doing gain heaven.

3. What must we do to attain the end for which we are created?

We must,

1, Believe the truths which God has revealed;
2, Keep the commandments which He has given us;
3, Use the means of grace which He has provided.

4. How can we learn to do these things?

By studying the Catechism of Christian Doctrine.

5. Of what, then, does the Catechism treat?

The Catechism treats:

1, Of Faith;
2, Of the Commandments;
3, Of the Means of Grace, namely, the Sacraments and Prayer.

Application. Never neglect the instruction in Christian Doctrine; pay attention to the teacher, remember what you hear, and practice what you learn. Thus you will attain the end for which Almighty God created you.

PART I.

FAITH.

§ 1. The Meaning and Object of Faith.

Beginners are not expected to learn questions or answers marked thus ×. On going over the book a second time these questions may be added; and at a third perusal the Scripture texts and all the matter in small print may be learned either literally or in substance.

1. What do you mean when you say "I believe"?

When I say "I believe," I mean that I take as true what another says, precisely because he says it.

2. What, then, is it "to believe in God"?

To believe in God is, with His grace, to take as true all that He has said or revealed, precisely because He has said or revealed it.

3. Why must we take as true what God has said or revealed?

We must take as true what God has said or revealed, because He is the Eternal and Infallible Truth.

4. Who teaches us infallibly what God has revealed?

The Catholic Church, which Christ has established, teaches us infallibly what God has revealed.

× **5.** Can we understand all that God has revealed?

No; in Divine Revelation there are many mysteries which are beyond, though not contrary to reason.

6. Through whom did God reveal what we are to believe?

God revealed what we are to believe,

1, In the Old Testament, through the Patriarchs, Moses, and the Prophets; and

2, In the New Testament, through His Son, Jesus Christ, and the Apostles.

7. How has the revelation of God come down to us?

The revelation of God has come down to us partly in *writing* and partly by *word of mouth;*

In writing—that is, by the Holy Scripture or the *Bible;*

By word of mouth—that is, by *Tradition.*

Note. Holy Scripture means holy writing, and is, therefore, often called Holy Writ. Tradition comprises not only the revealed truths which were never committed to writing, but those also which, though not found in the Bible, were afterwards preserved in writing. The former may be called, by way of distinction, *oral* Tradition, and the latter *written* Tradition.

8. What is Holy Scripture?

Holy Scripture is a collection of writings inspired by the Holy Ghost and recognized by the Church as the Word of God.

9. How is Holy Scripture divided?

Holy Scripture is divided into the books of the Old and the New Testaments.

× **10.** What does the Old Testament contain?

The Old Testament contains the Revelations which God made to man before the coming of Christ.

× **11.** Which are the books of the Old Testament?

The books of the Old Testament are the twenty-one Historical Books, the seven Moral Books, and the seventeen Prophetical Books.

× **12.** What does the New Testament contain?

The New Testament contains the Revelations which we have received through Jesus Christ and the Apostles.

× **13.** Which are the books of the New Testament?

The books of the New Testament are:

1, The Four Gospels written by St. Matthew, St. Mark, St. Luke, and St. John;

2, The Acts of the Apostles;

3, Fourteen Epistles of St. Paul and seven Epistles of other Apostles;

4, The Apocalypse or the Revelations of St. John.

14. Is it enough to believe only what is contained in Holy Scripture?

No; we must also believe Tradition; that is, those revealed Truths which the Apostles preached but did not commit to writing.

"But there are also many other things which Jesus did; which if they were written every one, the world itself, I think, would not be able to contain the books that should be written."—St. John xxi. 25.

"Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word or by our Epistle."—II. Thess. ii. 14.

15. Why must we believe Tradition as well as Holy Scripture?

Because Catholic Tradition and Holy Scripture were alike revealed by God.

"And teach them to observe all things whatsoever I have commanded you."—St. Matt. xxviii. 20.

16. What, then, must a Christian believe?

A Christian must believe all that God has revealed and the Catholic Church teaches, whether it is contained in Holy Scripture or not.

Application. Thank God for the grace of Faith, and firmly adhere to the teaching of the holy Catholic Church, because it is the Word of God.

§ 2. Necessity of Faith.

17. Is Faith necessary for salvation?

Faith is absolutely necessary for salvation; for "without Faith it is impossible to please God."—Heb. xi. 6.

"He that believeth not shall be condemned."—St. Mark xvi. 16.

18. Will any Faith save us?

No; only the true Faith, which the Catholic Church teaches, will save us.

19. Why has the Catholic Church alone the true Faith?

The Catholic Church alone has the true Faith because she alone received her Faith from Christ Himself through His Apostles, and has always kept it incorrupt.

Application. Rejoice that you are a child of the Catholic Church; for, as St. Augustine says, there is no wealth so great, no treasure so precious, as the Catholic Faith, because it is the only true, saving Faith.

§ 3. Qualities of Faith.

20. What must be the qualities of our Faith?

Our Faith must be:

1, Universal; 2, Firm; 3, Constant; 4, a living Faith.

21. When is our Faith universal?

Our Faith is universal when we believe all the truths which God has revealed to us and the Catholic Church teaches.

22. When is our Faith firm?

Our Faith is firm when we believe without the least doubt.

Example. Abraham rewarded for his firm faith. Gen. xv. 6.

23. When is our Faith constant?

Our Faith is constant when we are ready to lose all, even life itself, rather than fall away from it.

Example. The Holy Martyrs.

× 24. What leads us to fall away from the Faith?

1, Pride and vain prying into the mysteries of our religion;

2, Neglect of religious duties, and a wicked, impure life;

3, Reading of bad books or papers;

4, Intimacy with unbelievers and scoffers.

25. When is our Faith a living Faith?

Our Faith is a living Faith, when we live up to it; that is, when we avoid evil and do good, as our Faith teaches.

"As the body without the spirit is dead, so also faith without works is dead."—St. James ii. 26.

26. Is it sufficient to keep the true Faith in our heart?

No; we must likewise profess our Faith openly and never deny it even in appearance.

"Every one that shall confess Me before men, I will also confess him before My Father who is in heaven. But he that shall deny Me before men, I will also deny him before My Father who is in heaven."—St. Matt. x. 32.

37. By what particular sign does the Catholic Christian profess his Faith?

Chiefly by the sign of the Cross.

Application. Stand firm in the Catholic Faith and shun everything that may endanger it. Never be ashamed of it or of its holy practices. Make the sign of the Cross often and devoutly.

THE APOSTLES' CREED.

1. Where do we find the principal truths that we must know and believe?

We find them in the twelve Articles of the Apostles' Creed.

2. Say the Apostles' Creed.

I believe in God, etc. (See Prayers, p. 130.)

THE FIRST ARTICLE OF THE CREED.

"I believe in God the Father Almighty, Creator of heaven and earth."

§ 1. God.

3. Who is God?

God is an infinitely perfect Spirit, the Lord of Heaven and Earth, and the Author of all good.

4. Why do you call God a "Spirit"?

I call God a "Spirit" because he has understanding and free-will, but no body.

×5. Why, then, does Holy Scripture speak of God's eyes, ears, hands, etc.

Holy Scripture speaks thus in order to explain God's Attributes and Acts in a manner intelligible to man.

6. Why do you say that God is "infinitely perfect"?

I say that God is "infinitely perfect" because He unites in Himself all perfections in the highest degree.

7. Which are the principal Perfections or Attributes of God?

The principal Perfections or Attributes of God are these: God is eternal and unchangeable, omnipresent, omniscient, all-wise, all-powerful; He is infinitely holy and just; infinitely good and merciful; infinitely true and faithful.

8. What do you mean by saying "God is eternal"?

By saying "God is eternal," I mean that He always was and always will be.

"Before the mountains were made, or the earth and the world was formed, from eternity to eternity thou art God."—Ps. lxxxix. 2.

9. What do you mean by saying "God is unchangeable"?

By saying "God is unchangeable," I mean that He remains eternally the same, without any change either in Himself or in His decrees.

"With whom (God) there is no change nor shadow of alteration."—St. James i. 17.

10. What do you mean by saying "God is omnipresent"?

By saying "God is omnipresent," I mean that He is in Heaven, on earth, and everywhere.

"Do not I fill Heaven and earth? saith the Lord."—Jer. xxiii. 24; Ps. cxxxviii. 8–10. "He is higher than Heaven . . . He is deeper than hell.—Job xi. 18.

11. What do you mean by saying "God is omniscient"?

By saying "God is omniscient," I mean that He knows all things perfectly, past, present, and to come, even our most secret thoughts.

"The eyes of the Lord are far brighter than the sun . . . looking into the hearts of men, into the most hidden parts."—Eccl xxiii. 28.

Examples. Prophecies of Christ and of the Prophets.

12. What effects should the frequent remembrance of God's omnipresence and omniscience produce in us?

1, It should keep us from evil and incite us to good, everywhere, even in secret;

2, It should give us courage and consolation in every difficulty and trial.

"It is better for me to fall into your hands without doing it (evil), than to sin in the sight of the Lord."—Dan. xiii. 23.

"I will fear no evils, for Thou (O Lord) art with me."—Ps. xxii. 4.

13. What do you mean by saying "God is all-wise"?

By saying "God is all-wise," I mean that He knows how to dispose all things so as best to attain His end.

Examples. The child Moses saved; Joseph exalted.

14. What do you mean by saying "God is all-powerful"?

By saying God is "all-powerful," I mean that He can do all things by the mere power of His will.

"No word shall be impossible with God."—St. Luke i. 37.

Examples. The Creation; the miracles in Egypt and in the desert.

15. To what should our belief in God's infinite power and wisdom incite us?

It should incite us:

1, To place all our confidence in God;

2, To be always resigned to His Holy Will.

"Commit thy way to the Lord and trust in Him, and He will do it."—Ps. xxxvi. 5.

Examples. Job; Tobias.

16. What do you mean by saying "God is holy"?

By saying "God is holy," I mean that He loves and wills only what is good, and hates all that is evil.

"Thou hast loved justice and hated iniquity."—Ps. xliv. 8.

"I am the Lord your God; be holy because I am holy."—Lev. xi. 44.

17. What do you mean by saying "God is just"?

By saying "God is just," I mean that He rewards the good and punishes the wicked according to each one's deserts.

Perfect retribution is not to be made in this world, but in the next.

"He will render to every one according to his works."—Rom. ii. 6.

Examples. The Deluge; the Rich Man and poor Lazarus.—St. Luke, xvi. 19.

18. With what thoughts should the remembrance of God's justice inspire us?

It should inspire us:

1, With a dread of offending God;

2, With a resolution never to envy the wicked their seeming prosperity in this world.

"Fear not them that kill the body and are not able to kill the soul; but rather fear Him that can destroy both soul and body into hell."—St. Matt. x. 28.

19. What do you mean by saying "God is good"?

By saying "God is good," I mean that out of the abundance of His love He bestows numberless blessings upon us and upon all His creatures.

"God is charity."—1 St. John iv. 8.

"God so loved the world as to give His only begotten Son."—St. John iii. 16.

20. What do you mean by saying "God is merciful"?

By saying "God is merciful," I mean that He calls the sinner to repentance, and graciously pardons every one that is sincerely penitent.

Examples. The Ninivites; the Prodigal Son.

21. Since God is so good and merciful, what should we do?

1, We should be thankful to God, and love Him with our whole heart;

2, We should confidently ask His pardon, when we have sinned;

3, We should be just and merciful to our neighbor.

22. What do you mean by saying "God is true"?

By saying "God is true," I mean that he reveals nothing but truth, because He can neither deceive nor be deceived.

"It is impossible for God to lie."—Heb. vi. 18.

23. What do you mean by saying "God is faithful"?

By saying "God is faithful," I mean that He will surely keep His promises and execute His threats.

"Heaven and earth shall pass away; but My words shall not pass away."—St. Matt. xxiv. 35.

× 24. How can man come to the knowledge of God?

Man can come to the knowledge of God:

1, By the visible world—Rom. i. 20;

2, By the voice of conscience—Rom. ii. 15;

3, Chiefly by Revelation—St. John i. 18.

We can never have a perfect knowledge of God until we reach heaven, where we shall see Him face to face.

Application. Revere the Infinite God; adore Him, trust in Him, love Him with your whole heart. "My son, give me thy heart."—Prov. xxiii. 26.

§ 2. The Three Divine Persons.

"I believe in God the Father Almighty."

25. Why do we say: "I believe in God the Father"?

1, Because God is our invisible Father in heaven;

2, Because in God there are more persons than one, the first of whom is called the Father.

26. How many Persons are there in God?

In God there are three Persons: the Father, the Son, and the Holy Ghost.

"Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—St. Matt. xxviii. 19.

27. Is each of the three Persons God?

Yes; the Father is true God, the Son is true God, and the Holy Ghost is true God.

28. Are there not therefore more gods than one?

No; the three Persons are but one God, because all three Persons have but one and the same nature and substance.

29. How are the three Divine Persons distinguished from one another?

1, The first Person is the Father, and proceeds from no one;

2, The second Person is the Son begotten of the Father from all eternity;

3, The third Person is the Holy Ghost, and proceeds from the Father and the Son.

30. Is any one of the Divine Persons older or more powerful than the others?

No; all the three Divine Persons are from eternity; all three are equally powerful, good, and perfect, because all three are but one God.

31. Which are the principal works attributed to each of the three Divine Persons?

1, To God the Father is attributed the work of Creation;

2, To God the Son the work of Redemption;

3, To God the Holy Ghost the work of Sanctification;

Yet these works are really common to all the three Persons.

32. What do we call the mystery of one God in three Persons?

We call it the mystery of the Most Holy Trinity.

Application. Worship the most Holy Trinity with all possible reverence, never forgetting what you owe to the three Divine Persons for the benefits of Creation, Redemption, and Sanctification.

Feast of the Holy Trinity.

§ 3. The Creation and Government of the World.

"*Creator of Heaven and Earth.*"

33. Why is God called "Creator of Heaven and Earth"?

Because God created Heaven and earth, and everything that is in them.

34. What do you mean by saying that God created the world?

I mean that He made the world out of nothing by His all-powerful will.

"He spoke and they were made; He commanded and they were created."—Ps. xxxii. 9.

35. Why did God create the world?

God created the world:

1, For His own honor and glory;

2, For the good of His creatures.

36. What does God continually do for the world?

1, God preserves the world by His almighty power;

2, God governs the world by His wisdom and goodness.

× **37.** Does the evil in the world also come from God?

The moral evil in this world—that is, *sin*—does not come from God; but the physical evils in this world—that is, sufferings—often come from Him.

"You thought evil against me; but God turned it into good."—Gen. l. 20.

Example. Joseph and his brethren.—Gen. xlvii.

× **38.** If God takes care of all things, why is there so much suffering?

There is so much suffering—

1, That the sinner may mend his ways and not be forever lost;

2, That the just may grow in merit and virtue.

"To them that love God all things work together unto good."—Rom. viii. 28.

39. What do we call God's supreme care in preserving and governing the world?

We call it Divine Providence.

Application. "Cast all your care upon the Lord, for He hath care of you."—Ps. liv. 23.; 1 St. Peter v. 7. Accept all things with gratitude from the hand of God. Never complain if He sends you trials, no matter how hard it may be to bear them. "As it hath pleased the Lord, so is it done; blessed be the name of the Lord."—Job i. 21. Your Heavenly Father will direct everything to your advantage.

§ 4. The Angels.

40. Has God created only this visible world?

God has also created an invisible world; namely, countless spirits, called Angels.

41. In what state were the Angels when God created them?

They were all good and happy, and endowed with excellent gifts both of nature and grace.

42. Did all the Angels remain good and happy?

No; many rebelled against God and were cast into hell. These are called devils or evil spirits.

"God spared not the Angels that sinned, but delivered them drawn down by infernal ropes to the lower hell, unto torments."—2 St. Peter ii. 4.

43. How did God reward the Angels who remained faithful to Him?

He admitted them into His presence, where they behold Him face to face and serve Him from pure love, and are forever happy.

× 44. Are all Angels equal?

No; they differ in rank and in natural and supernatural perfections, and are divided into nine classes or choirs.

45. What do the good Angels do for us?

The good Angels love us, pray for us, encourage us to good, and protect us from harm in soul and body.

"He hath given His Angels charge over thee, to keep thee in all thy ways."—Ps. xc. 11.

Examples. Tobias; Lot; St. Peter in Prison.—Acts xii.

46. What name do we give to the Angel who is set as a guardian over each of us?

We call him our Guardian Angel.

"See that you despise not one of these little ones, for I say to you that their angels in heaven always see the face of my Father who is in heaven."—St. Matt. xviii. 10.

Feast of the Holy Guardian Angels.

47. How do the bad Angels, or evil spirits, act towards us?

The bad Angels, moved by hatred and envy, seek to harm us in soul and body, especially by drawing us into sin and thus eventually dragging us down to hell.

"Your adversary, the devil, as a roaring lion, goeth about seeking whom he may devour."—1 St. Peter v. 8.

Examples. Eve Job; Jesus tempted; the Demoniacs.—St Matt. viii. 28.

48. What must we do to avoid the snares of the evil spirits?

We must watch and pray, and resist temptation from the very outset.

Application. Love and venerate the holy Angels. Pray every day to your holy Guardian Angel; call on him especially in all dangers of soul and body. Listen to his inspirations, and be ever mindful of his presence.

§ 5. Man and his Fall.

49. Which is by nature the most perfect creature on earth?

Man is by nature the most perfect creature on earth.

50. How did God make the first man?

God made the first man by forming a body out of the earth and breathing into it an immortal soul.

51. How did God distinguish man from all other creatures?

God distinguished man from all other creatures by creating him to His own image.—Gen. i. 27.

52. How was the first man the image of God?

Through the natural and supernatural gifts, which made him resemble God.

53. In what do the natural gifts consist?

Especially in these, that the human soul is—

1, Immortal;

2, Endowed with understanding and free will.

54. In what did the supernatural gifts consist?

Especially in these:

1, That the first man possessed sanctifying grace, which made him a child of God and an heir of heaven;

2, That he was endowed with great knowledge, and was free from all inclination to evil;

3, That he was not subject to hardships, suffering, or death.

55. Did our first Parents always preserve these supernatural gifts?

No; by sinning they lost all these supernatural gifts for themselves and for their descendants, and thereby plunged the whole human race into the greatest misery.

56. How did our first Parents sin?

They believed the serpent rather than God, and disobeyed God by eating of the forbidden fruit.

57. Into what misery did their sin plunge the whole human race?

Sin with its fatal consequences passed on all mankind, so that we all come into the world infected with sin.

"Behold in sins did my mother conceive me."—Ps. l. 7.

58. What do we call this sin in which we are all born?

We call it Original Sin, because we have not committed it ourselves, but have inherited it from our first parents, who were the origin of all mankind.

59. Who alone of all the descendants of Adam did not inherit original sin?

The Blessed Virgin Mary, who by a special privilege was preserved from all stain of sin.

Feast of the Immaculate Conception

60. What fatal consequences have passed with original sin to all men?

1, God's displeasure, together with the loss of the sonship of God and of the right of inheriting the kingdom of Heaven;

2, Ignorance, concupiscence, and inclination to evil;

3, All sorts of hardships, pains, calamities, and, at last, death.

61. What would have become of man, had not God shown him mercy?

No one could have received sanctifying grace and been saved.

62. How did God show mercy to man?

He promised him a Saviour, who should take away sin from him and regain for him grace and the right of inheriting the kingdom of heaven.

63. To whom did God first promise a Saviour?

To our first Parents immediately after their fall, and later on to the Patriarchs.

64. Through whom did God renew the promise of a Saviour?

Through the Prophets, who foretold many things about the promised Saviour.

65. When did the promised Saviour come?

The promised Saviour came about four thousand years after the creation of the world.

66. In what condition was the world at the time of our Saviour's coming?

The whole world lay buried in idolatry and vices of every kind; the Jews alone acknowledged the true God.

Application. My child, be a beautiful image of God, and hate sin, which has brought all evil into the world. "Sin maketh nations miserable."—Prov. xiv. 34.

THE SECOND ARTICLE OF THE CREED.

"And in Jesus Christ, His only Son, our Lord."

1. What does the Second Article of the Creed teach us?

The Second Article of the Creed teaches us that the only Son of God, Jesus Christ, our Lord, is the Saviour whom God promised and sent us.

× 2. How do we know that Jesus Christ is the Saviour promised by God?

We know that Jesus Christ is the Saviour promised by God, because in Him was fulfilled all that the Prophets had foretold of the Saviour.

Hence Jesus said to the Jews: "Search the Scriptures . . . the same are they that give testimony of me."—St. John v. 39.

× 3. What had the Prophets foretold of the Saviour?

The Prophets had foretold chiefly:

1, The time and place of His birth;

2, The circumstances of His Life, Passion, and Death;

3, His Resurrection and Ascension;

4, The foundation and perpetual duration of His Church.

4. What does the name Jesus signify?

The name Jesus signifies Saviour or Redeemer.

"Thou shalt call His name Jesus, for He shall save His people from their sins."—St. Matt. i. 21.

5. What does the word Christ signify?

Christ (in Hebrew Messias) signifies The Anointed.

6. Why is Jesus called The Anointed?

Because in the Old Law the prophets, high priests, and kings were anointed with oil; and Jesus is our greatest Prophet, Priest, and King.

7. Why is Jesus Christ called the only "Son of God"?

Because Jesus Christ is by nature and from all eternity the only Son of God, and as truly God as the Father.

8. Are we not also children of God?

Yes, we are children of God, but not by nature, and from all eternity; we are only adopted children, through grace.

"But when the fulness of time was come, God sent His Son . . . that we might receive the adoption of sons."—Gal. iv. 4, 5.

× 9. How do we know that Jesus Christ is truly God?

We know it:

1, From the Prophecies;
2, From the testimony of His Heavenly Father;
3, From His own testimony;
4, From the teaching of the Apostles;
5, From the teaching of the Catholic Church.

× 10. What do the Prophets call Him in their Prophecies?

They call Him "God," "God with us," "the Most Holy," "the Wonderful," "the Father of the world to come."

× 11. What is the testimony of His Heavenly Father?

At the Baptism of Christ in the Jordan, and at His Transfiguration on Mount Tabor, a voice from heaven was heard saying, "This is my Beloved Son in whom I am well pleased."—St. Matt. iii. 17.

× 12. What is the testimony of Christ Himself?

1, Christ testified that He is the Son of God and true God like His Father.—St. John iii. 13, 16;
2, He strengthened His testimony by miracles;
3, He sealed His testimony with His death.

1. "I and the Father are one."—St. John x. 30. "He that seeth me seeth the Father also."—St. John xiv. 9. When solemnly adjured by the high priest to say if He be the Christ, the Son of

God, "Jesus said unto him: Thou hast said it."—St. Matt. xxvi. 63. 2. "The works that I do in the name of My Father, they give testimony of Me."—St. John x. 25.

Examples. Healing of many sick; Raising of the dead to life; His own Resurrection; His own Prophecies.—St. John xi. 12.

× 13. What did the Apostles teach of Jesus Christ?

The Apostles taught that Jesus Christ is true God, and that all creatures should adore Him.

"Christ, who is over all things, God blessed forever."—Rom. ix. 5.

"In Him (Christ) dwelleth all the fulness of the God-head corporally."—Col, ii. 9.

"In the name of Jesus every knee shall bow of those that are in heaven, on earth, and under the earth."—Phil. ii. 10.

× 14. What does the Catholic Church teach of Jesus Christ?

The Catholic Church teaches that Jesus Christ is true God, and of one substance with God the Father.

This doctrine she has always defended as the fundamental Doctrine of Christianity.

Examples. The holy Martyrs.

15. Why is Jesus Christ called our Lord?

Jesus Christ is called our Lord:

1, Because He is our God; and,

2, Because He is our Redeemer who has bought us with His blood.

Application. Often invoke with the greatest veneration the holy name of Jesus, especially in time of temptation. Take a delight in using this beautiful salutation: "Praise be to Jesus Christ—Forever. Amen."

Feast of the Holy Name of Jesus.

THE THIRD ARTICLE OF THE CREED.

"Who was conceived of the Holy Ghost, born of the Virgin Mary."

§ 1. Incarnation of Jesus Christ.

1. What does the Third Article of the Creed teach us?

The Third Article of the Creed teaches us that the Son of God through the power of the Holy Ghost

became Man: that is, He took to Himself a body and soul like ours.

"The Word (the Only begotten of the Father) was made flesh and dwelt among us."—St. John i. 14.

2. What do we call this mystery of Christ's taking a body and soul like ours?

We call this mystery the Incarnation of the Son of God.

3. What do we believe concerning Jesus Christ?

We believe that Jesus Christ is both true God and true man; that He is God from all eternity, and became Man in time.

4. How many natures are there in Jesus Christ?

There are two natures in Jesus Christ: the divine nature because He is God, the human nature because He is man.

× 5. Are there also two Persons in Jesus Christ?

No; Jesus Christ is only one Divine Person who took to Himself a human nature.

6. From whom did the Son of God take His human nature?

From Mary, the purest of Virgins; therefore she is also called "Mother of God."

Feast of the Annunciation of the Blessed Virgin Mary.

7. Had Jesus Christ also a Father?

As man Jesus Christ had no Father.

"Jesus being (as it was supposed) the son of Joseph."—St. Luke iii. 23.

8. Who was St. Joseph?

St. Joseph was the foster-father of Jesus.

× 9. Why did the Son of God become man?

The Son of God became man—

1, That He might be able to suffer and die for us; for as God He could neither suffer nor die;

2, That He might teach us by His word, and leave us an example which we are to imitate.

10. How long is it since the Son of God came into the world as man?

Over eighteen hundred years.

11. Where was our Saviour born?

Our Saviour was born at Bethlehem in a stable.

Christmas.

12. Who first came to adore the Infant Jesus?

Devout shepherds from the neighborhood first came, and then the Magi or the three holy Kings from the East.

13. How was the birth of Christ made known to the shepherds and to the Magi?

The birth of Christ was made known to the shepherds by an angel, and to the Magi by means of a wonderful star.

Application. Often and with grateful heart reflect that the Son of God, for love of you came from heaven, and became a poor child. Of this you are reminded morning, noon and evening by the sound of the Angelus bell. Recite the Angelus with great devotion.

§ 2. The Youth of Jesus Christ.

14. What took place when Jesus was forty days old?

When Jesus was forty days old He was presented in the Temple at Jerusalem.

Purification of the Blessed Virgin Mary, or Candlemas.

15. Did the child Jesus remain always in Judæa?

No; Joseph and Mary fled with the child Jesus into Egypt, because King Herod sought to take His life.

Feast of the Holy Innocents.

16. Where did Jesus dwell after His return from Egypt?

Until the thirtieth year of His age Jesus dwelt at Nazareth with His parents, and "was subject to them."

17. What did Jesus do at the age of twelve years?

At the age of twelve years Jesus went with His parents to Jerusalem, and there remained three days in the Temple.

18. Why did Jesus remain in the Temple?

Jesus remained in the Temple to teach us by His

example that we should take delight in prayer and instruction, and love to be in the House of God.

× 19. What is known of the remaining years of Christ's youth?

The Holy Scripture tells us: "Jesus advanced in wisdom and age and grace with God and men."—St. Luke ii. 52.

Application. Take the child Jesus for your model. Be devout, faithful to God, obedient to your parents, and obliging towards others; and seek to grow in virtue as you advance in age.

§ 3. Public Life of Jesus Christ.

20. Where did Jesus go at the age of thirty years?

At the age of thirty years Jesus went to the river Jordan, where He permitted St. John to baptize Him. He then retired into the desert, where He fasted forty days and nights.

21. What did Jesus do after He had left the desert?

After Jesus had left the desert, He began to teach in public and to gather around Him disciples, from among whom He chose twelve to be His Apostles or Messengers.

22. What did Jesus teach?

Jesus taught all that we are to believe and to do in order to be saved.

× 23. How did Jesus prove that His doctrine was true and divine?

Jesus proved that His doctrine was true and divine—

1, By the holiness of His life;

2, By miracles and prophecies.

Jesus said to the Jews: "Which of you can convince me of sin?"—St. John viii. 46. "If I do not the works of my Father, believe me not. But if I do, though you will not believe me, believe the works."—St. John x. 37, 38.

24. Mention some of His miracles?

Jesus changed water into wine; with five loaves He fed over five thousand people; by a word He calmed the winds and the waves; He cured all sorts of diseases, and raised even the dead to life.

× 25. Why do we call such works miracles?

We call such works miracles, because they are beyond the natural power of man, and can be ascribed only to the omnipotence of God.

"No man can do these signs which Thou dost, unless God be with him."—St. John iii. 2.

× 26. Can you mention some things which Jesus foretold?

Jesus foretold many things known only to God:

1, His betrayal by Judas and His denial by Peter;

2, His sufferings and death, His Resurrection and Ascension;

3, The destruction of Jerusalem, the spreading and duration of His Church.

Application. Read assiduously and meditate on the History of our Blessed Lord's Life; embrace His holy doctrine, imitate His holy life. "For I have given you an example that, as I have done, so you do also."—St. John xiii. 15.

THE FOURTH ARTICLE OF THE CREED.

"Suffered under Pontius Pilate, was crucified, dead and buried."

1. What does the Fourth Article of the Creed teach us?

The Fourth Article of the Creed teaches us that Jesus Christ suffered for us, died on the Cross, and was laid in the tomb.

2. What did Jesus Christ suffer for us?

He suffered much during His whole life. At last, after a terrible agony in the Garden of Olives, He was seized, mocked, scourged, crowned with thorns, and finally nailed to the cross.

3. Who condemned Jesus to death?

Pontius Pilate, the Roman Governor of Judæa, condemned Jesus to death.

4. Where was Jesus crucified?

Jesus was crucified on Mount Calvary, near Jerusalem.

Way of the Cross.

5. What happened at the death of Jesus?

At His death the sun was darkened, the earth trembled, the rocks were rent, graves opened, and many of the dead rose to life.

Hence the captain and his soldiers confessed, "Truly this man was the Son of God."—St. Matt. xxvii. 54.

6. Was Jesus compelled to suffer death?

No; Jesus suffered death of His own free will.

"He was offered because it was His own will."—Is. liii. 7.

7. Why was it the will of Jesus to suffer so much and to die?

1, To make satisfaction to the Divine Justice for our sins, and to recover for us the grace of God and the right to heaven;

2, To give a proof of His great love for us;

3, To teach us by His own example how to suffer patiently.

"He was wounded for our iniquities. He was bruised for our sins."—Is. liii. 5. "Greater love than this no man hath, that a man lay down his life for his friends."—St. John xv. 13. "Christ also suffered for us, leaving you an example that you should follow His steps."—1 St. Peter ii. 21.

8. For what sins did Jesus make satisfaction?

Jesus made satisfaction for original sin and all the other sins of mankind.

9. Why are not all men saved?

Because all do not do what is necessary for obtaining salvation; that is, they do not all believe, keep the Commandments, and use the Means of Grace given them by God.

10. What happened after the death of Jesus?

After the death of Jesus His sacred side was pierced with a lance; then His body was taken down from the Cross and laid in a tomb; the tomb was sealed and soldiers were stationed to guard it.

Application. Often meditate on the bitter Passion and death of Jesus, and never forget that for love of you He gave His life. Live and suffer for His sake, and never crucify Him anew in your heart by grievous sin.—The Crucifix.—Abstinence on Friday.

THE FIFTH ARTICLE OF THE CREED.

"He descended into hell, the third day He rose again from the dead."

1. What is meant by the words "He descended into hell"?

That the soul of Jesus Christ, after His death, descended into "Limbo," to console and set free the souls of the just.—1 St. Peter iii. 19.

Limbo was the place of rest wherein the souls of the just who had died before Christ were detained waiting for the time of the redemption.

2. Why were the souls of the just who had died before Christ detained in Limbo?

Because Heaven was closed through sin, and was first to be opened by Christ.

3. What is meant by the words: "The third day He rose again from the dead"?

They mean that the soul of Christ remained in Limbo until the third day, when it was, by His own power, reunited to His body, and He rose gloriously from the tomb.

Easter Sunday.

4. Was Christ seen after His Resurrection?

After His resurrection Christ was repeatedly seen by His Apostles and Disciples, who touched Him, ate and talked with Him.

5. How long did Christ remain on earth after His resurrection?

Christ remained forty days on earth, conferring various powers upon His Apostles, especially upon Peter, and leaving instructions for the good of His Church.

6. What does the Resurrection of Christ teach us?

1, That He is true God;

2, That we also shall rise again;

3, That we should rise from the death of sin to a new and holy life.

"He that raised up Jesus Christ from the dead, shall also quicken your mortal bodies."—Rom. viii. 11.

Application. Rejoice at the thought of your Blessed Saviour's triumph over death and hell. Prepare yourself by a new and holy life for a glorious resurrection.

THE SIXTH ARTICLE OF THE CREED.

"He ascended into heaven, sitteth at the right hand of God the Father Almighty."

1. What do these words, "He ascended into heaven" teach us?

They teach us that Christ, by His own power, with His humanity as well as His divinity, went up into Heaven.

Ascension Thursday.

2. Did Christ ascend alone into Heaven?

No; He took with Him into Heaven the souls of the just, whom He had freed from Limbo.—Eph. iv. 8.

3. From what place did Christ ascend into Heaven?

From Mount Olivet, in the presence of His Disciples.

× 4. Why did Christ ascend into Heaven?

1, To take possession of His glory;
2, To be our Advocate with His Father;
3, To prepare a place for us.

"We have an advocate with the Father, Jesus Christ."—1 St. John ii. 2.

5. What is meant by the words "sitteth at the right hand of God"?

They mean that Christ even as Man partakes of the power and glory of the Divine Majesty.—Eph. i. 20–22.

Application. Often raise your mind and heart to heaven, your true home. By the grace of Jesus and by your earnest co-operation, you too will reach it. Let no difficulty deter you; heaven is well worth all the pains you can take.

THE SEVENTH ARTICLE OF THE CREED.

"From thence He shall come to judge the living and the dead."

1. What does the Seventh Article of the Creed teach us?

The Seventh Article of the Creed teaches us that Christ will come again at the end of the world with

great power and majesty to judge all men, both the good and the wicked.

2. What do we call the judgment at the end of the world?

The General Judgment, the Last Judgment, or the Judgment of the world, because then all men shall be judged.

× 3. When will be the end of the world?

When it will be no man knows; nevertheless various signs in heaven and on earth will precede it.—St. Luke xxi. 25.

4. What are the things for which we shall be judged?

We shall be judged for all our thoughts, words, works, and omissions.

"Every man's work shall be manifest, for the day of the Lord shall declare it."—1 Cor. iii. 13.

5. What will the Divine Judge say to the just?

He will say to the just: "Come, ye blessed of My Father, possess the kingdom prepared for you from the foundation of the world."—St. Matt. xxv. 34.

6. What will the Divine Judge say to the wicked?

He will say to the wicked: "Depart from Me, ye cursed, into everlasting fire, which was prepared for the devil and his angels."—St. Matt. xxv. 41.

7. What will be the result of the Last Judgment?

The wicked shall go into everlasting punishment, but the just into everlasting joys.—St. Matt. xxv. 46.

8. Is there any other than the General Judgment?

Yes; there is also the particular judgment, which immediately follows death.

"It is appointed unto men once to die, and after this the judgment."—Heb. ix. 27.

× 9. Why will there be a General Judgment besides this particular judgment?

There will be a General Judgment—

1, That God's wisdom and justice may be acknowledged by all men;

2, That Jesus Christ may be glorified before the whole world;

3, That the just may receive the honor and the wicked the shame which they have merited.

"Then shall the just stand with great constancy against those that have afflicted them, and these seeing it shall be troubled with terrible fear, etc."—Wisd. v. i.

10. Where does the soul go after the particular judgment?

The soul goes to Heaven, to Hell, or to Purgatory.

11. What is Purgatory?

Purgatory is a place or state of punishment wherein by suffering for a time souls are purified.

12. What souls go to Purgatory?

The souls of those who have to atone for venial sins, or for the temporal punishment due to past sins, the guilt of which has been remitted.

"Thou shalt not go out from thence till thou repay the last farthing."—St. Matt. v. 26. Also: 2 Machab. xii. 46; 1 Cor. iii. 15

13. Will there be a Purgatory after the General Judgment?

No; after the General Judgment there will be only Heaven and Hell.

14. What souls go at once to Heaven after death?

1, The souls of those who die before losing their baptismal innocence;

2, The souls of those who, having lost their baptismal innocence by sin, have not only had the guilt of their sins remitted, but have fully satisfied by good works for the punishment due to their sins.

15. What souls go at once to hell?

The souls of those who die enemies of God; that is, in mortal sin.

Application. Think often of God's judgment. We shall have to give an account of everything, even of the idle words that we have uttered. The most hidden secrets shall be brought to light. Hold yourself in readiness, that death may not surprise you in mortal sin, and in that state deliver you over to your Judge.

THE EIGHTH ARTICLE OF THE CREED.

"I believe in the Holy Ghost."

1. Who is the Holy Ghost?

The Holy Ghost is the Third Person of the Blessed Trinity, proceeding, from all eternity, from the Father and the Son.

2. Where is the Holy Ghost?

As God, the Holy Ghost is everywhere; but as the Dispenser of grace, He is especially present in the Catholic Church and in the souls of the just.

3. When did the Holy Ghost descend on the Apostles?

On Whit-Sunday the Holy Ghost descended on the Apostles in the form of fiery tongues, to abide forever with the Church.

Pentecost.

"I will ask the Father and He shall give you another Paraclete, that He may abide with you forever, the Spirit of truth."—St. John xiv. 16, 17.

4. What does the Holy Ghost perpetually do in the Church?

The Holy Ghost teaches, sanctifies, and directs the Church in an invisible manner, to the end of the world.

5. When does the Holy Ghost first come into our soul?

When we receive the Sacrament of Baptism.

6. Does the Holy Ghost always remain in our soul?

The Holy Ghost remains in the soul as long as it is free from mortal sin.

7. What effect does the Holy Ghost produce in the soul?

The Holy Ghost enlightens, strengthens, consoles, purifies, and sanctifies the soul; hence He is also called the "Comforter" and "Sanctifier."

Application. "Know you not, that you are the temple of God, and that the Spirit of God dwelleth in you?"—1 Cor. iii. 16. Beware of banishing the Holy Ghost from your heart by mortal sin, and of grieving Him by venial sin. Often invoke the Holy Spirit, asking Him to enlighten, strengthen and direct you. Correspond faithfully to His inspirations.

THE NINTH ARTICLE OF THE CREED.

"The Holy Catholic Church, the Communion of Saints."

§ 1. The Church in General.

1. What did Christ do in order to communicate the grace of salvation to all men unto the end of the world?

Christ established His Church.

2. How did Christ establish His Church?

He appointed St. Peter and the other Apostles His representatives on earth, and conferred on them a power similar to His own, that through their ministry all men might be saved.

"Peace be to you. As the Father hath sent Me, so I also send you."—St. John xx. 21.

3. What office did Christ give the Apostles in conferring this power on them?

Christ gave His Apostles—

1, The office of Teachers, to preach His doctrine;

2, The office of Priests, to administer the Sacraments;

3, The office of Pastors, to guide and rule the faithful.

"All power is given to Me in Heaven and on Earth. Going therefore, teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you."—St. Matt. xviii. 18; xxviii. 18–20.

"Do this in commemoration of Me."—St. Luke xxii. 19.

4. What office did Christ confer on Peter alone?

Christ conferred on Peter alone the office of Supreme Head of His Church.

"Thou art Peter (a rock), and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in Heaven, and whatsoever thou shalt loose on earth, it shall be loosed also in Heaven."—St. Matt. xvi. 18, 19.

"Feed My lambs, feed My sheep."—St. John xxi. 15–17.

5. Is not Christ Himself the Head of the Church?

Christ is indeed the Head of the Church, but He is the invisible Head; Peter, however, is the visible Head.

6. Why did Christ appoint a visible Head over His Church?

Because the Church being a visible community or body, it must have a visible Head.

7. Was the Office entrusted to Peter and the Apostles to cease with them?

No; the office entrusted to Peter and the Apostles was to endure to the end of the world, because the Church is always to continue as Christ established it.

This is evident from the words which Christ spoke to His Apostles when He sent them forth to exercise their office.

"And behold I am with you all days, even to the consummation of the world."—St. Matt. xxviii. 20.

× 8. What did the Apostles do after they had received the Holy Ghost on Whit-Sunday?

They went forth into the whole world, preaching and baptizing, as Christ had commanded, and united into congregations all those who believed and were baptized.

× 9. What arose from these congregations of believers?

There arose communities of Christians, whose rulers were St. Peter and the other Apostles as representatives of Christ.

× 10. What else did the Apostles do, when the communities of Christians increased?

They ordained Bishops, and appointed them everywhere as rulers of the new Christian communities, and authorized them to ordain and appoint others.

× 11. Were all these several Christian communities united with one another?

Yes: they were all closely united with one another; they professed the same faith, partook of the same sacraments, and altogether formed one great Christian family under one common Head, St. Peter.

× 12. What did they call this great family of Christians under one common Head?

They called this great family of Christians under one

common Head the Catholic, that is, the Universal Church, or, in one word, the Church.

13. What, then, is the Church?

The Church is the congregation of all the faithful on earth, professing the true Faith, governed by their lawful Bishops and united under one visible Head.

14. Who is the visible Head of the Church?

The visible Head of the Church is the lawful successor of St. Peter in the Episcopal see of Rome, Our Holy Father, the Pope.

15. Who are the successors of the other Apostles?

The Bishops of the Catholic Church, who in communion with the Pope, as their Head, govern their respective dioceses, are the successors of the other Apostles.

16. Who are the Assistants of the Bishops?

The Priests subject to them, are the assistants of the Bishops.

Application. Always cherish a great reverence for the Holy Father the Pope, for the Bishops, the successors of the Apostles, and for the Priests of God; they are set over you in the place of God, and it is their duty to instruct you and to lead you to eternal salvation. Obey them, because to them Christ has said, "He that heareth you, heareth Me, and he that despiseth you despiseth Me."—St. Luke x. 16.

§ 2. The Marks of the Church.

17. Has Christ established more than one Church?

Christ has established but one Church, as He has taught but one Faith.

Christ said, "Upon this rock I will build My Church (not Churches).—St. Matt. xvi. 18.

18. Is it easy to know this one Church established by Christ?

Yes; for Christ established a visible Church which is easily found; otherwise He could not have commanded us to hear the Church.—St. Matt. xviii. 17.

19. By what marks may the true Church of Christ be known?

The true Church of Christ may be known by these

four marks: 1, she is One; 2, she is Holy; 3, she is Catholic; 4, she is Apostolic.

20. Which Church has all these four marks?

The Roman Catholic Church; that is, the Church which acknowledges the Pope of Rome as her Head.

21. How is the Roman Catholic Church *One?*

The Roman Catholic Church is evidently *One* because she has at all times and in all places—

1, The same faith;
2, The same Sacrifice and the same Sacraments;
3, The same common Head.

"One Lord, one Faith, one Baptism."—Eph. iv. 5

22. How is the Roman Catholic Church *Holy?*

The Roman Catholic Church is *Holy*—

1, Because she has a holy Founder and a holy doctrine;

2, Because she faithfully preserves and dispenses all the means of holiness;

3, Because she always has Saints whose holiness God confirms by miracles.

23. How is the Roman Catholic Church *Catholic* or Universal?

The Roman Catholic Church is *Catholic* or Universal—

1, Because she has continually existed from the time of Christ;

2, Because she is spread over the entire world;

3, Because she always teaches the whole doctrine of Christ.

24. How is the Roman Catholic Church *Apostolic?*

The Roman Catholic Church is *Apostolic*—

1, Because her origin and her doctrine are derived from the Apostles;

2, Because her Rulers, the Pope and the Bishops, are the lawful successors of the Apostles.

×25. Have not the sects that are separated from the Church these four marks?

The sects separated from the Church have not these four marks of the true Church, because—

1, They have not Christ for their founder; they arose centuries after Christ had established His Church;

2, They have not the same faith and doctrine; on the contrary they differ one from another and are continually changing their doctrines;

3, They have no common Head, nor rulers who are the legitimate successors of the Apostles;

4, They have not one Saint, whose holiness God confirms by miracles;

5, They are not spread over the world.

26. If none but the Roman Catholic Church has the marks of the Church of Christ, what is the conclusion?

That the Roman Catholic Church alone is the Church established by Christ, and hence that all are bound to be members of that Church.

§3. Other Qualities of the True Church of Christ.

27. What other qualities has the true Church of Christ?

The true Church of Christ is: 1, infallible; 2, imperishable; 3, the only saving Church.

28. Why is the true Church called "infallible"?

The true Church of Christ is called "infallible" because she cannot err in matters of faith and of morals.

"The Church of God, the pillar and ground of truth."—1 Tim. iii. 15.

×29. By whom are infallible decisions given in matters of faith and morals?

They are given by General Councils approved by the Pope, or by the Pope alone speaking *ex cathedra*.

×30. What do you mean by "speaking *ex cathedra*"?

I mean when the Pope, as Pastor and Teacher of all the faithful, decides for the whole Church, in a matter of Faith or of morals.

31. To what is this infallibility due?

This infallibility is due to the assistance of the Holy Ghost, as promised by Christ.

"I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever."—St. John xiv. 16; "But when He, the Spirit of Truth, is come, He will teach you all truth."—St. John xvi. 13.

32. What do you mean by saying the Church of Christ is imperishable?

I mean that the Church of Christ has triumphantly withstood all storms and persecutions, and will withstand them even to the end of the world.

"Thou art Peter; and on this rock I will build my Church, and the gates of hell shall not prevail against it."—St. Matt. xvi. 18

33. Why is the Catholic Church called the "only saving" Church?

Because she alone was established by Christ and commissioned to save men's souls.—St. Matt. xviii. 17.

"He shall not have God for his Father who will not have the Church for his Mother."—St. Cyprian.

34. How does the Catholic Church save men's souls?

She saves men's souls by her doctrine, by her commandments, and by the means of grace confided to her by Christ.

35. What, then, are we obliged to do to save our souls?

To save our souls, we are obliged to believe the doctrines of the Catholic Church, to observe her commandments, and to use her means of grace.

"If he will not hear the Church, let him be to thee as the heathen and publican."—St. Matt. xviii. 17.

36. What, therefore, do we believe by these words of the Creed, "I believe in the holy Catholic Church"?

We believe that Jesus Christ has established an infallible Church, which we must all hear and obey if we wish to save our souls, and that this Church is no other than the Roman Catholic Church.

Application. Detest the false principle, that every faith, every Church, is good. Whatever good the sects may still have, they owe to the Catholic Church, from which they have fallen away. We have the entire and pure truth. Cling to it faithfully, and never be ashamed of your holy Religion.

§ 4. The Communion of Saints.

37. Are only the faithful on earth united as one Church?

No; all those who have departed this life in the grace of God are spiritually united to the faithful on earth.

38. What is this spiritual union called?

The Communion of Saints.

39. Who are members of this Communion of Saints?

1, All the members of the Catholic Church on earth —that is, the Church militant;

2, All the souls in Purgatory—that is, the Church suffering;

3, All the Saints in Heaven—that is, the Church triumphant.

40. Why are all the members of this Communion spoken of as "Saints"?

Because all are called to be Saints and have been sanctified by Baptism, and many of them have already attained perfect sanctity.

41. In what manner are all these members united?

They are all spiritually united as members of one Body, whose Head is Christ; and therefore all share in the spiritual goods of the others.

42. How do we share in the spiritual goods of the Saints in Heaven?

We share in their merits, and are assisted by their prayers.

43. How do the souls in Purgatory share in our spiritual goods?

They are assisted by our prayers, alms-deeds, the application of Indulgences, by other good works, but especially by the Holy Sacrifice of the Mass.

"It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins."—2 Machab. xii. 46.

All Souls' Day.

44. Do we also share in the spiritual goods of the faithful on earth?

Yes; especially while in the state of grace, we share in

the masses, prayers, good works, and all the spiritual goods of the Catholic Church.

Application. Rejoice in being a member of the mystical Body of Christ, and in communion with so many Saints. Strive, however, to be a living, holy member of the same Recommend yourself with confidence to the protection of your Brethren, the Saints in Heaven. Pray fervently for the poor souls in Purgatory and for all men, especially your Brethren in the Faith.

THE TENTH ARTICLE OF THE CREED.

"The Forgiveness of Sins."

1. What does the Tenth Article of the Creed teach?

The Tenth Article of the Creed teaches, that in the Catholic Church we can obtain the forgiveness of sins, and the remission of the punishment due to them.

2. Can all sins be forgiven in the Catholic Church?

Yes; all sins without exception can be forgiven in the Catholic Church.

3. How are sins forgiven in the Catholic Church?

Sins are forgiven through the merits of Jesus Christ applied to the repentant sinner, chiefly in the Sacraments of Baptism and Penance.

"Whatsoever you shall loose upon earth shall be loosed also in heaven."—St. Matt. xviii. 18.

Application. Avoid sin; but if you have sinned, do not despair, for through God's infinite mercy and the merits of Christ you can obtain pardon. Only have a sincere desire to amend, and use the means left by Christ.—See Sacrament of Penance.

THE ELEVENTH ARTICLE OF THE CREED.

"The Resurrection of the Body."

1. What happens to man at his death?

The soul, separated from the body, appears before the judgment-seat of God, while the body returns into dust.

2. How long shall the body remain separated from the soul?

The body shall remain separated from the soul till the day of the Last Judgment, when God will reunite it to the soul and raise it to life.

"The hour cometh, wherein all that are in the grave shall hear the voice of the Son of God. And they that have done good things shall come forth unto the resurrection of life; but they that have done evil unto the resurrection of judgment."—St. John v. 28, 29.

3. What do we call this raising of the body to life?

The "Resurrection of the body."

4. Shall all bodies be alike when raised to life?

No; the bodies of the wicked shall be hideous and wretched, while the bodies of the good shall be glorious and happy.

5. Why shall the body rise again?

That as the body took part in good or evil works, so also it may share in the reward or punishment.

Application. Never abuse your eyes, tongue, ears, hands, or other members by doing evil. Do not pamper your body; keep it in subjection by Christian abnegation, that it may one day rise to everlasting glory.—Christian Burial.—Cemeteries.

THE TWELFTH ARTICLE OF THE CREED.

"And Life Everlasting. Amen."

1. What does the Twelfth Article of the Creed teach?

The Twelfth Article teaches, that after this life there is another in heaven, in which the just shall enjoy eternal happiness.

2. What is Heaven?

Heaven is the place of perfect and everlasting happiness.

× 3. In what does the happiness of the just in heaven consist?

The happiness of the just in heaven consists—

1, In the vision of God and union with Him by perfect love;

2, In freedom from all evil and the blissful society of the Angels and Saints.

"Enter thou into the joy of thy Lord."—St. Matt. xxv. 21.

"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for those that love Him."—1 Cor. ii. 9.

4. Shall all the just in heaven be equally happy?

No; every one shall be rewarded according to his labors and merits.

"And every man shall receive his own reward according to his own labor."—1 Cor. iii. 8.

5. Shall not the damned also live forever?

The damned shall live forever, in hell, where they shall be miserable for all eternity.

Example. The Rich Man in Hell.—St. Luke xvi.

6. What is Hell?

Hell is the place of everlasting, unspeakable misery and torment.

Christ calls it: "a place of torments."—St. Luke xvi. 28; "An everlasting punishment."—St. Matt. xxv. 46; "An unquenchable fire."—St. Mark ix. 44; "The exterior darkness, where there shall be weeping and gnashing of teeth."—St. Matt. viii. 12.

× 7. In what does the misery of the damned consist?

The misery of the damned consists—

1, In the loss of God and of the joys of heaven;

2, In the most intolerable torments of body and soul;

3, In the company of the devils and of all the damned.

"Depart from Me, ye cursed, into everlasting fire, etc."—St. Matt. xxv. 41.

× 8. How do we know that the pains of the damned are eternal?

1, We know it from the clear testimony of Christ and the Apostles;

2, From the plain teaching of the infallible Church.

"And they shall go into everlasting punishment."—St. Matt. xv. 46. "Their worm dieth not, and the fire is not extinguished."—St. Mark ix. 45.

. Shall the pains of all the damned be equal?

No; each one shall suffer in proportion to his sins and o the bad use he has made of the graces bestowed on im.

o. Which are the Four Last Things?

The Four Last Things are: 1, Death; 2, Judgment; , Hell; and 4, Heaven.

"In all thy works remember thy last end, and thou shalt never in."—Ecclus. vii. 40.

1 What is the meaning of the word "Amen," with which we conclude the Apostles' Creed?

The meaning of the word Amen is "So be it,"—"This firmly believe."

Application. Often consider this serious truth: "Once lost, orever lost;" "Momentary joy often leads to eternal pain; but hort pain to eternal joy."



PART II.

THE COMMANDMENTS.

1. Is it sufficient for eternal salvation to believe all that God has revealed?

No; to obtain salvation, it is not sufficient simply to believe; we must also keep the Commandments.

"If thou wilt enter into life, keep the Commandments."—St Matt. xix. 17.

× 2. What Commandments must we keep?

We must keep the Commandments of God and the Commandments of the Church.

× 3. Are we able to keep all the Commandments?

Yes; with the assistance of God's grace we are able to keep all the Commandments.

"My grace is sufficient for thee."—2 Cor. xii. 9.

THE CHIEF COMMANDMENTS.

4. Which are the Chief Commandments that include all the others?

The Chief Commandments are the Commandment of the Love of God, and the Commandment of the Love of Our Neighbor.

5. How are the chief Commandments expressed?

"Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the greatest and the first Commandment. And the second is like to this: Thou shalt love thy neighbor as thyself."—St. Mark xii. 30.—St. Matt. xxii. 37.

§ 1. The Love of God.

"Thou shalt love the Lord thy God."

6. What does the Commandment of the Love of God require of us?

It requires of us to love God above all things.

7. When do we love God above all things?

We love God above all things when we love God more than all else, and would rather lose all else than be separated from Him by sin.

"Neither death nor life . . . shall be able to separate us from the love of God."—Rom. viii. 38, 39.

8. Why must we love God?

We must love God chiefly—

1, Because He is the sovereign and most perfect Good;

2, Because he has loved us first, has bestowed numberless blessings upon us, and continues daily to do so.

"Let us love God, because God first hath loved us."—1 St. John iv. 19.

9. How do we show that we love God?

We show that we love God by doing what is pleasing to Him, and shunning what is displeasing to Him—in other words, by keeping His Commandments.

"He that hath My Commandments and keepeth them, he it is that loveth Me."—St. John xiv. 21.

Application. Exercise yourself in the Love of God by these means: often think of Him and pray to Him, do and suffer everything for His sake, and fear nothing so much as offending Him.

§ 2. Christian Love of Self and of our Neighbor.

"Thou shalt love thy Neighbor as thyself."

10. Ought we to love ourselves?

Yes; we ought to love ourselves, but this love must be well-ordered

× 11. When is our self-love well-ordered?

Our self-love is well-ordered, when we subject our will to the Divine will, and are, above all things, solicitous for the salvation of our souls.

"Martha, Martha, thou art careful and art troubled about many things. But one thing is necessary" (salvation of our soul). —St. Luke x. 41, 42.

× 12. When is our self-love inordinate?

Our self-love is inordinate—

1, When we prefer our own honor and will to the honor and will of God;

2, When we are more solicitous for our bodies and for temporal things than for our souls and eternal things;

3, When we seek our own welfare to the injury of our neighbor.

13. Who is our neighbor?

Every one, without exception, is our neighbor.

× 14. When do we love our neighbor as ourselves?

We love our neighbor as ourselves when we observe what the Holy Scripture says:

1, "See thou never do to another what thou wouldst hate to have done to thee by another."—Tob. iv. 16.

2, "All things therefore, whatsoever you would that men should do to you, do you also to them."—St. Matt. vii. 12.

15. What kind of love should we have for our neighbor?

We should have for our neighbor a love that is—1, sincere; 2, active; 3, disinterested; 4, universal.

16. When is our love for our neighbor sincere?

Our love for our neighbor is sincere, when we love him really as ourselves.

17 When is our love for our neighbor active?

Our love for our neighbor is active, when to the best of our power we do good to him.

18. When is our love for our neighbor disinterested?

Our love for our neighbor is disinterested, when we do good to him for God's sake and not with a view to our own advantage.

19. When is our love for our neighbor universal?

Our love for our neighbor is universal, when it embraces all men, whether friends or enemies.

Example. The Good Samaritan.—St. Luke x.

× 20. Why must we love all, even our enemies?

1, Because our Lord has taught it by word and example;

2, Because all men are children of one Father in heaven, redeemed by Christ's precious Blood and called to eternal salvation.

"But I say to you, Love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you, that you may be the children of your Father who is in heaven, who maketh His sun to rise upon the good and bad, and raineth upon the just and the unjust."—St. Matt. v. 44, 45. "Father, forgive them, for they know not what they do."—St. Luke xxiii. 34.

21. Whom does Holy Scripture particularly recommend to our love?

Holy Scripture particularly recommends to our love the poor, the widow, and the orphan, and, in a word, all who are in bodily or spiritual need.

22. How must we assist those in need?

We must assist those in need by the corporal and spiritual works of Mercy.

"Blessed are the merciful, for they shall obtain mercy."—St. Matt. v. 7.

× 23. Which are the Corporal Works of Mercy?

The Corporal Works of Mercy are these seven:

1, To feed the hungry;
2, To give drink to the thirsty;
3, To clothe the naked;
4, To visit the imprisoned;
5, To harbor the harborless;
6, To visit the sick;
7, To bury the dead.

× 24. Which are the Spiritual Works of Mercy?

The Spiritual Works of Mercy are these seven:

1, To admonish the sinner;

2, To instruct the ignorant;
3, To counsel the doubtful;
4, To comfort the sorrowful;
5, To bear wrongs patiently;
6, To forgive injuries;
7, To pray for the living and the dead.

Application. Be peaceable and kind to every one, especially to your brothers and sisters, relatives, and associates. Assist the needy as far as you are able. Never return evil for evil; forgive and pray for those who have offended you.

THE TEN COMMANDMENTS OF GOD.

1. Where shall we find our duty to God and our Neighbor more fully explained?

In the Ten Commandments, which God gave to Moses, written on two tables of stone.

God giving the Ten Commandments on Mount Sinai.—Exod. xix. and xx.

2. Say the Ten Commandments.

"I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage.

I. Thou shalt not have strange gods before me; thou shalt not make to thyself any graven thing, nor the likeness of anything that is in the heavens above, or in the earth beneath, or in the waters under the earth. Thou shalt not adore them nor serve them."

II. "Thou shalt not take the name of the Lord thy God in vain."

III. "Remember that thou keep holy the Sabbath-day."

IV. "Honor thy father and thy mother that it may be well with thee, and thou mayest live long on the earth."

V. "Thou shalt not kill."

VI. "Thou shalt not commit adultery."

VII. "Thou shalt not steal."

VIII. "Thou shalt not bear false witness against thy neighbor."

IX. "Thou shalt not covet thy neighbor's wife."

X. "Thou shalt not covet thy neighbor's goods."

3. How were these Commandments divided?

On the first table were engraved the first three Commandments containing our duties towards God; on the second table the remaining seven explaining our duties towards our neighbor and ourselves.

4. What should induce us to keep faithfully the Commandments of God?

1, The reverence, love, and gratitude which we owe to God;

2, The hope of eternal reward and the fear of eternal punishment.

"If thou wilt enter into life, keep the Commandments."—St. Matt. xix. 17.

THE FIRST COMMANDMENT OF GOD.

"I am the Lord thy God. Thou shalt not have strange gods before Me; thou shalt not make to thyself any graven thing, nor the likeness of anything that is in the heavens above, or in the earth beneath, or in the waters under the earth. Thou shalt not adore them nor serve them."

5. What does God command by this First Commandment?

By this First Commandment God commands us to pay Him due honor and adoration.

6. How many kinds of honor do we owe God?

We owe God two kinds of honor—namely, interior and exterior honor.

7. How do we honor God interiorly?

We honor God interiorly—

1, By faith, hope, and charity or love;

2, By adoration and thanksgiving for all His blessings;

3, By obedience and resignation to His holy will.

"The Lord thy God shalt thou adore, and Him only shalt thou serve."—St. Matt. iv. 10.

8. How do we sin against faith?

We sin against faith—

1, By infidelity, heresy, and wilful doubts on matters of faith;

2, By reading or spreading bad books and writings;
3, By using impious and profane language, or by wilfully listening to it;
4, By indifference in matters of faith, or by actual denial of the faith.

9. How do we sin against hope?

We sin against hope—
1, By despair, or distrust in God;
2, By presumption, or false confidence in God;
3, By vain confidence in ourselves or in other creatures.

10. What should we hope for from God?

We should hope, above all, for the forgiveness of our sins, for the grace of God, and for life everlasting.

11. Why should we hope for forgiveness, the grace of God, and life everlasting?

We should hope for these things—
1, Because God, who is all-powerful, merciful, and truthful, has promised them to us;
2, Because Jesus Christ has merited them for us.

12. May we also hope for temporal goods from God?

We may also hope for temporal goods from God, but only in as far as they do not hinder us from obtaining eternal salvation.

13. How do we sin against charity or the love of God?

We sin against charity or the love of God chiefly by hatred or dislike of God and His fatherly commands.

14. How do we honor God exteriorly?

We honor God exteriorly by attending Divine Service, by bending the knee, bowing the head, and otherwise showing our respect.

Examples. The child Jesus in the temple; St. Aloysius.

15. How do we sin against the exterior worship of God?

We sin against the exterior worship of God by neglecting to attend Divine Service, or by being irreverent when present at it.

16. In what other way can we sin against the First Commandment?

We can also sin against the First Commandment by idolatry, sacrilege, superstition, witchcraft, fortune-telling and such like practices.

× 17. What is idolatry?

Idolatry is the giving to any creature the honor due to God alone.

Example. Punishment of the Israelites for their Idolatry.—Exod. xxxii.

18. What is sacrilege?

Sacrilege is the profaning or violating of holy things, persons or places consecrated to God.

Examples. Punishment of King Baltassar for desecrating the sacred vessels.—Dan. v. Christ casting the sellers out of the temple.—St. John ii. 15.

× 19. What is superstition?

Superstition is attributing to things, words, or signs a certain power which they cannot have by nature or from the Church or from God.

× 20. What is witchcraft?

Witchcraft is the trying, by the help of evil spirits, to find hidden treasures, to injure others, or to work wonderful things.

× 21. What is fortune-telling?

Fortune-telling is the attempt to inquire into the future, or to reveal hidden things by means of signs, dreams, cards, spirit-rapping, etc.

Note. It may easily happen that in superstitious practices, fortune-telling, etc., the evil spirit is the chief agent.

Application. Often, every day if possible, make acts of Faith, Hope, and Charity. Never neglect to say your Morning and Evening Prayers. At Church behave with reverence, and pray with attention and devotion.

THE FIRST COMMANDMENT OF GOD

(*Continued*).

The Veneration and Invocation of Saints.

22. What does the Catholic Church teach concerning the veneration and invocation of Saints?

The Catholic Church teaches that it is right and good for the soul to honor the Saints and pray to them.

Feasts of the Saints.

23. Why do we honor the Saints?

We honor the Saints—

1, On account of their great virtue and sanctity;

2, On account of their glory in heaven, where they are forever united to God.

✕ 24. Is not the honor we pay to the Saints opposed to the honor due to God?

No; the honor we pay to the Saints is not opposed to the honor due to God, for—

1, We honor and adore God alone as our sovereign Lord; but we honor the Saints only as his faithful servants and friends;

2, We honor God for His own sake; we honor the Saints on account of the gifts they have received from God.

25. Why do we pray to the Saints?

We pray to the Saints, that by their intercession they may obtain for us favors from God.

The Holy Scripture says that the Prophet Jeremias, long after his death, "prayeth much for the people and for all the holy city"—2 Machab. xv. 14; also that "the four-and-twenty Ancients incessantly offer up the prayers of the Saints at the throne of the Most High."—Apoc. v. 8.

✕ 26. Can the intercession of the Saints benefit us?

The intercession of the Saints can benefit us very much, for—

1, If the prayers of the just on earth are so powerful

with God, how much more the prayers of the Saints in Heaven;

2, We know that God has granted many graces and worked many wonders through the intercession of the Saints.

The Angel Raphael and Tobias.

× 27. Do we not show a want of confidence in Jesus Christ, when we ask the intercession of the Saints?

By no means, for—

1, We expect to obtain all we ask through the merits of Jesus Christ;

2, We address ourselves to the Saints, because Jesus Christ will hear their prayers more readily than ours.

28. Why should we honor and pray to the Blessed Virgin Mary in particular?

We should honor and pray to the Blessed Virgin Mary in particular—

1, Because she is the Mother of God, and therefore far surpasses all the Angels and Saints in grace, virtue, and glory;

2, Because, for that very reason, her intercession with God is most powerful.

29. Should we honor the images of Jesus Christ and of the Saints?

We should honor the images of Jesus Christ and of the Saints; for if children honor the portraits of their parents, we certainly ought to honor the images of our Lord and of His Saints.

× 30. But is it not superstitious to kneel and pray before images?

It is not superstitious, for we do not pray to the images, but to Jesus Christ or the Saints whom they represent.

31. Why do we honor the Relics of the Saints?

We honor the Relics of the Saints—

1, Because the bodies of the Saints were temples of the Holy Ghost, and will one day rise again from the dead to eternal glory;

2, Because God has often wrought great miracles through their means.

"Handkerchiefs and aprons which had touched the body of St. Paul were laid on the sick; and the diseases departed from them and the wicked spirits went out of them."—Acts xix. 12.

× 32. How long has the practice of honoring images and Relics existed in the Church?

The practice of honoring images and Relics existed in the Church even in the times of the earliest martyrs.

Application. Honor the Saints in Heaven with great devotion, especially the Blessed Virgin, St. Joseph, your Patron Saint, and St. Aloysius the Patron of Youth. Read their lives, and bear in mind that the greatest honor you can pay them, is to imitate their virtues.

THE SECOND COMMANDMENT OF GOD.

"Thou shalt not take the name of the Lord thy God in vain."

1. What does God forbid by this Second Commandment?

By this Second Commandment God forbids all profanation of His holy name.

2. How do we profane the holy name of God?

We profane the holy name of God—

1, By uttering it irreverently;
2, By blaspheming;
3, By sinful swearing and by cursing;
4, By breaking our lawful oaths or vows.

3. What is uttering God's holy name irreverently?

It is uttering the holy name of God, of His Saints, or of holy things in jest or anger, or without respect.

4. What is blaspheming?

Blaspheming is uttering contemptuous or abusive language against God, His Saints, or holy things.

"He that blasphemeth the name of the Lord, dying let him die."—Lev. xxiv. 16.

5. Do we commit sin by blasphemous thoughts?

We commit sin by blasphemous thoughts, if we wilfully entertain them.

6. What is swearing or taking an oath?

Swearing or taking an oath is calling God to witness that we speak the truth, or that we will keep our promise.

Note. To swear "by Heaven," "by the Gospel," "by the Holy Cross," etc., is the same as calling God to witness.

× 7. Are we never allowed to swear or to take an oath?

We are allowed to swear only in truth, and in a just and important matter.

"Thou shalt swear in truth, and in judgment and in justice."—Jer. iv. 2.

8. When do we sin by swearing?

We sin by swearing—

1, When we swear falsely or in doubt;

2, When we swear without necessity;

3, When we swear to do what is evil or to omit what is good.

× 9. What are we to think of perjury or a false oath?

Perjury or a false oath is a great crime, for he who is guilty of it—

1, Mocks God's Omniscience, Sanctity, and Justice;

2, Solemnly calls down God's vengeance on himself;

3, Often does great injury to his neighbor.

× 10. Is a person bound to keep an oath?

Certainly; a person is bound to keep a lawful oath. If, however, he has sworn to do something that is evil, he sins in keeping his oath.

11. What is cursing?

Cursing is wishing evil either to one's self or to another or to any of God's creatures, thus dishonoring the name of God.

12. What is a vow?

A vow is a voluntary promise made to God, to do something that is agreeable to Him, even though there was no obligation to do it.

✕ 13. Are we bound to keep a vow?

Yes; we are bound to keep a vow, unless it be impossible to do so. We should, however, not be hasty in making vows of importance; we should do so only after quietly and calmly considering the matter, and, in general, only after asking the advice of our Confessor or some other prudent priest.

Example. Jephte.—Judges xi. 30.

✕ 14. Is it enough not to dishonor the name of God?

No; we must also honor and revere the name of God, pronounce it with respect and exert ourselves to promote its honor.

"Hallowed be Thy name."—St. Luke ii. 2.

Application. Honor the name of God and of His Saints. Never pronounce those names lightly or carelessly, but with due reverence. Call devoutly on the name of God in time of danger. Avoid those who scoff at religion. Carefully guard against the shameful and sinful habit of cursing and swearing.

THE THIRD COMMANDMENT OF GOD.

"Remember that thou keep holy the Sabbath-day."

1. What does God command by this Third Commandment?

By this Third Commandment God commands us to keep holy one day of the week, which is thence called the "Lord's Day."

Note. The Jews kept the Sabbath or the seventh day; Christians keep the Sunday or first day of the week.

✕ 2. Why do Christians keep the Sunday instead of the Sabbath?

Because the Apostles appointed it so in memory of the Resurrection of Jesus Christ and the Descent of the Holy Ghost, which events took place on Sunday.

3. How should we keep Sunday holy?

We should above all hear Mass, as it is a mortal sin to neglect it; and, if possible, also attend the other services of the Church, especially the sermon and Christian Doctrine.

× 4. What other works of piety are recommended for the proper observance of Sunday?

The worthy reception of the Holy Sacraments, spiritual reading, and works of mercy.

5. What is strictly forbidden on Sunday?

All servile work, that is such bodily work as is commonly performed by servants, day-laborers, and tradesmen.

× 6. Are those only guilty who do forbidden work themselves?

No; those also are guilty, who without necessity require or allow those under their charge to do such work.

"Six days shalt thou labor and shalt do all thy works. But on the seventh day is the sabbath of the Lord thy God; thou shalt do no work on it, thou nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant."—Exod. xx. 8, 9.

7. Is it never permitted to do servile work on Sunday?

It is permitted as often as the honor of God, the good of our neighbor or urgent need requires it.

In doubt, we should consult our spiritual superiors.

8. Is Sunday profaned only by servile work and neglecting to hear Mass?

No; Sunday is also profaned by revelry, intemperance, extravagant games, wild sports and amusements.

Application. Always observe the Lord's Day in gratitude to God, for His honor, for the good of your soul, and for the edification of all. Be diligent in attending Catechism. Be not led away by bad companions to break the Sunday. Remember the temporal and eternal punishment with which God threatens such conduct.

THE FOURTH COMMANDMENT OF GOD.

"Honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth."

1. What does God command by this Fourth Commandment?

By this Fourth Commandment God commands children to show reverence, love, and obedience to their parents, and inferiors to their superiors.

2. Why must children love, revere, and obey their parents?

Because, next to God, parents are their greatest benefactors and hold His place in their regard.

3. When do children sin against the reverence they owe their parents?

Children sin against the reverence they owe their parents—

1, When they disregard or despise them or are ashamed of them;

2, When they speak ill of them, or go so far as to curse them;

3, When they treat them harshly or insolently.

"With thy whole heart honor thy father."—Ecclus. vii. 29. "Thou shalt honor thy mother all the days of her life."—Tobias iv. 3.

4. When do children sin against the love they owe their parents?

They sin against the love they owe their parents—

1, When they bear them ill-will or hatred, or wish them evil;

2, When they cause them trouble or grief, or abuse them;

3, When they neglect to assist them in their need, and do not pray for them.

"Son, support the old age of thy father and grieve him not in his life."—Ecclus. iii. 14.

5. When do children sin against the obedience they owe their parents?

They sin against the obedience they owe their parents—

1, When they do not obey them at all, or obey only with reluctance;

2, When they are unwilling to listen to their advice, or listen to it with contempt;

3, When they resist their corrections.

"Children, obey your parents in the Lord, for this is just."—Eph. vi. 1.

6. What awaits those who grievously fail to do their duty towards their parents?

The curse of God, disgrace, and dishonor in this world and eternal punishment in the world to come, await those who grievously fail in their duty to their parents.

Examples. Cham; Absalom.

"Cursed be he that honoreth not his father and mother."—Deut. xxvii. 16. "He that striketh his father or mother shall be put to death. He that curseth his father or mother shall die the death."—Exod. xxi. 15, 17.

7. What awaits those who faithfully discharge their duty towards their parents?

God's blessing and protection in this world and eternal happiness in the world to come.

"Honor thy father and thy mother, which is the first commandment with a promise: that it may be well with thee, and thou mayest be long-lived upon earth."—Eph. vi. 2, 3.

Examples. Sem; Isaac; young Tobias.

8. Do we owe special honor, love, and obedience to any others besides our parents?

Yes; to our guardians, teachers, masters, employers, and to all our spiritual and temporal superiors.

Example. Samuel.—1 Kings, i.

9. How do servants in particular sin against their masters and mistresses?

Servants sin against their masters and mistresses—

1, By disobedience, obstinacy, moroseness, and ill-will;

2, By negligence in their work, by stealing, and wasting things entrusted to their care;

3, By calumny, detraction and tale-bearing;

4, And most of all by setting bad example to the children of the house, by teaching them to commit sin, leading them astray or helping them to do wrong.

10. From whom do spiritual and temporal superiors derive their authority?

From God Himself, who clothed them with authority for the good of their inferiors.—Rom. xiii. 1, 4.

11. How do we sin against our spiritual and temporal superiors?

We sin against our spiritual and temporal superiors—

1, By contempt, calumny, and impudence;

2, By disobedience and rebellion.

12. Are we ever allowed to disobey our parents, and temporal or spiritual superiors?

Yes; we are not only allowed but even bound to disobey them when they command us to do what is against the law of God.

"We ought to obey God rather than men."—Acts v. 29.

× 13. What is the first duty of parents towards their children?

The first and most sacred duty of parents towards their children is to bring them up for God and for heaven. Hence they should—

1, Early instil into the hearts of their children the fear and love of God;

2, Have them carefully instructed in the duties of our holy religion;

3, Train them to a pious and virtuous life;

4, Watch over them and correct them when they do wrong;

5, Set them an example, in word and deed, of true Christian piety.

× 14. Do those parents sin who neglect their duties towards their children?

They sin grievously, become partakers of their children's sins, and are often the cause of their children's temporal misery and eternal ruin; hence they draw down on themselves the rigor of God's judgments.

Example. Heli.—1 Kings iv.

Application. Honor and love your parents, pastors, teachers, and all your superiors, and show them gratitude. Treat aged persons with respect. Obey cheerfully and promptly after the example of Jesus, who, though the Son of God, was subject to Mary and to Joseph.

THE FIFTH COMMANDMENT OF GOD.

"Thou shalt not kill."

1. What does God forbid by this Fifth Commandment?

By this Fifth Commandment God forbids us to injure our neighbor or ourselves, in body or soul.

2. When do we injure our neighbor bodily?

We injure our neighbor bodily—

1, When we strike, wound, or kill him unjustly;

2, When by annoyance or harsh treatment we embitter or shorten his life.

3. When do we injure ourselves bodily?

We injure ourselves bodily—

1, When we take away our own lives (suicide);

2, When without necessity we expose our lives to danger;

3, When we impair our health by blameworthy imprudence, by intemperance and other excesses.

4. Is quarrelling forbidden by the Fifth Commandment?

Yes; quarrelling, abusive words, anger, hatred, and envy are forbidden by the Fifth Commandment.

"Whosoever hateth his brother is a murderer."—1 St. John iii. 15.

5. When do we injure our neighbor spiritually?

We injure our neighbor spiritually when we scandalize him.

× 6. When do we scandalize our neighbor?

We scandalize our neighbor when we incite, advise, or help him to do evil, command him to do it or approve of it; in particular—

1, By impious or filthy language;
2, By immodesty in dress;
3, By bad books or pictures;
4, By bad example.

7. Is scandal a great sin?

Scandal is a very great sin, for he who gives scandal is a minister of Satan and a murderer of souls.

"Woe to that man by whom scandal cometh."—St. Matt. xviii. 7. "He that shall scandalize one of these little ones that believe in Me, it were better for him that a mill-stone should be hanged about his neck and that he should be drowned in the depth of the sea."—St. Matt. xviii. 6.

8. What must we do when we have injured our neighbor in body or soul?

We must not only repent and confess our sin, but we must also, as far as it is in our power, repair the injury we have done.

✕ 9. What does God command by the Fifth Commandment?

By the Fifth Commandment God commands us to live in peace and friendship with our neighbor, and to promote his spiritual and temporal welfare as well as our own.

The Christian also avoids cruelty to animals.

Application. Be ever peaceable, kind, and obliging, as becomes a child of God. Guard against anger and quarrelling. Shun bad company as you would a serpent; and beware of killing your neighbor's soul by any scandalous word or deed.

THE SIXTH COMMANDMENT OF GOD.

"*Thou shalt not commit adultery.*"

1. What does God forbid by this Sixth Commandment?

By this Sixth Commandment God forbids adultery and all sins of impurity, such as unchaste looks, words, jests, and whatever else violates modesty or leads to impurity.

"All uncleanness, let it not so much as be named among you, as becometh Saints."—Eph. v. 3.

2. Why must we most carefully guard against impurity?

Because no sin is more shameful, and no other is followed by such dreadful consequences.

✕ 3. What are the consequences of impurity?

Impurity—

1, Destroys body and soul;

2, Leads to many other sins and vices;

3, Plunges man into misery, dishonor, and shame, and at last into eternal damnation.

"They shall have their portion in the pool burning with fire and brimstone."—Apoc. xxi. 8.

Examples. The Deluge: Sodom and Gomorrha.

4. What ought we to do when we doubt whether anything is a sin against purity?

We ought to consult our Confessor, and, in the meantime, carefully avoid what we doubt about.

5. What should we especially avoid as dangerous to holy purity?

We should especially avoid—

1, Curiosity of the eyes;
2, Vanity and immodesty in dress;
3, Evil companions, bad books and pictures;
4, Indecent plays and dances;
5, Too great familiarity with the other sex;
6, Intemperance and idleness.

6. What does God command by the Sixth Commandment?

By the Sixth Commandment God commands us to preserve our purity and to be decent and modest at all times and in all places.

"O how beautiful is the chaste generation! for the memory thereof is immortal, because it is known both with God and with men."—Wisd. iv. 1.

7. What should we do to preserve our purity?

We should—

1, Often receive the Holy Sacrament, and often pray;

2, Resist temptation at the outset, and recommend ourselves to God and to the Blessed Virgin;

3, Remember that God sees everything, and that we may die at any moment.

Examples. Joseph.—Gen. xxix. Susanna.—Dan. xiii.

Application. Esteem and love the innocence of your soul as your greatest treasure; watch and pray that you may preserve it; shun bad companions and the occasions of sin, and whether you are alone or with others never say or do anything that may not be said or done before your parents or your pastors.

THE SEVENTH COMMANDMENT OF GOD.

"Thou shalt not steal."

1. What does God forbid by this Seventh Commandment?

By this Seventh Commandment God forbids us to injure our neighbor in his property by robbery or theft, by cheating, usury, or in any other unjust way.

"Nor thieves nor covetous shall possess the kingdom of God."—Cor. vi. 10

2. Who are guilty of theft?

Those are guilty of theft who, against the will of their neighbor, take anything belonging to him.

3. When is theft called robbery?

Theft is called robbery when the thief uses violence. To steal what belongs to a church is a sacrilege.

× 4. Who are guilty of cheating?

Those are guilty of cheating who impose upon their neighbors in their dealings; for example, by using false weights or measures, selling damaged articles, or passing false money.

"That no man overreach or circumvent his brother in business; because the Lord is the avenger of all these things."—1 Thess. iv. 6.

× 5. Who are guilty of usury?

Those are guilty of usury who take advantage of their neighbor's necessities to ask unlawful interest for the money they lend.

6. In what other ways can we injure our neighbor in his property?

We can also injure our neighbor in his property—

1, By receiving or buying stolen goods;

2, By neglecting to return what we have found or what was given in our care;

3, By failing to pay our debts when we are able to do so;

4, By damaging other people's houses, fields, tools, trees, animals, or anything belonging to them.

7. What must we do when we have ill-gotten goods, or have unjustly injured our neighbor?

We must restore the ill-gotten goods and, as far as we can, repair the injury done; otherwise God will not pardon us.

× 8. To whom must ill-gotten goods be restored?

Ill-gotten goods must always be restored to the owner or to his heirs; or if this be impossible, they must be given to the poor or some good work. When we doubt about the restitution or the compensation to be made, we should ask the advice of our Confessor.

9. What does God command by the Seventh Commandment?

By the Seventh Commandment God commands us to give to every one what belongs to him, and to be charitable to our neighbor.

Application. Be ever honest and just. "Honesty is the best policy," and "a little justly acquired is better than much acquired unjustly." Never steal anything, no matter how small, not even from parents at home. "He that stealeth anything from his father or from his mother, and saith, This is no sin, is the partner of a murderer."—Prov. xxviii. 24. "Small beginnings make great endings."

THE EIGHTH COMMANDMENT OF GOD.

"Thou shalt not bear false witness against thy neighbor."

1. What does God forbid by this Eighth Commandment?

By this Eighth Commandment God forbids above all to give false evidence; that is, to tell a falsehood against anybody in a court of justice. Also—

1, Lies and hypocrisy;
2, Detraction and calumny or slander;
3, False suspicion and rash judgment.

2. What is meant by a lie?

A lie is the deliberate and intentional denial of the truth.

"A lie is a foul blot in a man."—Ecclus. xx. 26. "Lying lips are an abomination to the Lord."—Prov. xii. 22.

3. Are we ever allowed to tell a lie?

We are never allowed to tell a lie, not even in jest or for the sake of preserving ourselves or others from harm. We are, however, sometimes allowed, or even bound, by charity or the duty of our position, to conceal the truth.

4. Who are guilty of hypocrisy?

Those are guilty of hypocrisy who pretend to be better or more pious than they really are in order to deceive others.

Example. The Pharisees.

5. Who are guilty of detraction?

Those are guilty of detraction who rob their neighbor of his good name, by making known his faults without necessity.

✕ 6. May we never make known the faults of others?

We may make known the faults of others—

1, To correct the guilty person;
2, To guard others from being misled or harmed.

7. Who are guilty of calumny or slander?

Those are guilty of calumny or slander who accuse their neighbor of faults of which he is not guilty, or exaggerate the faults of which he is guilty.

"If a serpent biteth in silence, he is nothing better that backbiteth secretly."—Eccl. x. 11.

✕ 8. Is it a sin to listen to detraction or calumny?

It is a sin—

1, To listen with pleasure to detraction or calumny;
2, Not to prevent it when it is in our power;
3, To occasion or encourage it.

"Hedge in thy ears with thorns, hear not a wicked tongue."—Ecclus. xxviii. 28.

✕ 9. What are we obliged to do when we have injured the good name of our neighbor by slander?

We are obliged to retract the slander and to repair all the injury we have done our neighbor.

✕ 10. How must we repair our neighbor's reputation when we have without necessity made known true but hidden faults?

We must try to excuse our neighbor and speak of his good qualities.

"A good name is better than great riches."—Prov. xx. 1.

11. When are we guilty of false suspicion and rash judgment?

We are guilty of false suspicion, when without good or sufficient reason, we imagine evil of our neighbor; and of rash judgment, when without good reason, we believe the evil to be true and certain.

"Judge not, that you may not be judged."—St. Matt. vii. 1.

12. What does God command by the Eighth Commandment?

By the Eighth Commandment God commands us to be always truthful and to think and speak well of our neighbor.

× 13. Should we be careful to preserve our own good name?

Yes; we should, as children of God, be careful to preserve our own good name, and edify our neighbor by a virtuous life.

"So let your light shine before men that they may see your good works and glorify your Father who is in heaven."—St. Matt. v, 16.

Application. Detest all lies and falsehoods, for the devil is the father of lies. Never speak uncharitably of your neighbor; however, do not conceal his faults from those who can correct them; let the spirit of charity guide you herein. Give no occasion for false suspicion or slander.

THE NINTH AND TENTH COMMANDMENTS OF GOD.

"Thou shalt not covet thy neighbor's wife."
"Thou shalt not covet thy neighbor's goods."

1. What does God forbid by the Ninth Commandment?

By the Ninth Commandment God forbids the desire to have another man's wife, and in general all impure thoughts and desires.

2. Are impure thoughts and desires always sinful?

Impure thoughts and desires are sinful only when we wilfully keep them in our mind, and take pleasure in them.

× 3. What does God command by the Ninth Commandment?

By the Ninth Commandment God commands us to watch over our heart and to keep it pure and holy.

"Blessed are the clean of heart, for they shall see God."—St. Matt. v. 8.

4. What does God forbid by the Tenth Commandment?

By the Tenth Commandment God forbids all unjust coveting of our neighbor's goods, and, in general, all wrongful desire of temporal goods.

"The desire of money is the root of all evil."—1 Tim. vi. 10.

× 5. What does God command by the Tenth Commandment?

By the Tenth Commandment God commands us to be satisfied with what belongs to us, and not to desire what belongs to others.

Application. Never dwell upon sinful thoughts. Be watchful; and the very moment an evil thought or desire arises within you, put it out of your mind; God is ever looking into your heart. Be not envious or desirous of what belongs to others.

"Godliness with contentment is great gain."—1 Tim. vi. 6.

THE COMMANDMENTS OF THE CHURCH.

1. Are we bound to keep any other Commandments besides the Commandments of God?

Yes; we are bound to keep the Commandments of the Church.

2. Which are the Commandments of the Church?

The Commandments of the Church are these six:

I. To rest from servile work, and to hear Mass on all Sundays and Holy-days of obligation.

II. To fast and to abstain on the days appointed by the Church (that is, to *fast* in Lent, on the Ember days, on the Fridays in Advent, and on the Eves of certain festivals; to *abstain* from flesh-meat on Fridays and other appointed days of abstinence).

III. To confess our sins at least once a year.

IV. To receive worthily the Blessed Eucharist at Easter or within the time appointed.

V. To contribute to the support of our Pastors.

VI. Not to marry within the forbidden degree of kindred, nor to solemnize marriage within the forbidden times.

3. Has the Church the power to give Commandments?

Yes; the Church has the power from Jesus Christ, her Founder, to give Commandments; for He has authorized her to guide and govern the faithful in His name.

"As the Father hath sent Me, I also send you."—St. John xx. 21. "Whatsoever you shall bind upon earth, shall be bound also in heaven."—St. Matt. xviii. 18.

4. Are we bound to keep the Commandments of the Church?

We are bound to keep the Commandments of the Church, under pain of grievous sin; for it is God Himself who has given us these Commandments through His Church.

"He that heareth you heareth Me, and he that despiseth you despiseth Me."—St. Luke x. 16. "If he will not hear the Church, let him be to thee as the heathen and publican."—St. Matt. xviii. 17.

Application. Do not regard the Commandments of the Church as mere human laws. They have their origin from Christ, who gave His Church the power to make laws that bind all the faithful. Observe these Commandments, therefore, with humble submission and fidelity.

THE FIRST COMMANDMENT OF THE CHURCH.

"*To rest from servile work, and to hear Mass on all Sundays and Holy-days of obligation.*"

5. What does the Church command by this First Commandment?

By this First Commandment the Church commands us to keep holy the Sundays, and Holy-days instituted by her in honor of Our Lord and of His Saints.

Note. In some Dioceses the observance of certain Holy-days is dispensed with. Such Festivals are called suppressed Holy-days.

2. What Festivals are observed everywhere in the United States as Holy-days of obligation?

These six: 1, The Feast of the Immaculate Conception; 2, Christmas; 3, The Circumcision of our Lord; 4, The Ascension of Our Lord; 5, The Assumption of the Blessed Virgin; 6, The Feast of All Saints.

Note. The suppressed Holy-days are now Feasts of Devotion only. The Feasts of Corpus Christi and of the Apostles Peter and Paul are celebrated as to external solemnity on the following Sunday.

X 3. For what purpose has the Church instituted the Feasts of our Lord?

The Church has instituted the Feasts of our Lord, to remind us of the principal mysteries of our redemption, that by meditating thereon, we may render ourselves worthy of its graces and blessings.

X 4. For what purpose has the Church instituted the Feasts of the Blessed Virgin and of the other Saints?

The Church has instituted the Feasts of the Blessed Virgin and of the other Saints, not only to honor God in His Saints, but also to encourage us to ask their intercession with God, and to lead us to imitate their virtues.

5. How are we to keep holy the Sundays and Holy-days of obligation?

We are to keep holy the Sundays and Holy-days of obligation, by resting from servile work, and by assisting at the Holy Sacrifice of the Mass with attention and devotion.

6. Who are bound to hear Mass on Sundays and Holy-days of obligation?

All who have attained the use of reason, unless excused by weighty reasons.

Note. Such weighty reasons are, for example, illness, nursing the sick, great distance, etc.

7. When do we sin against the Commandment of hearing Mass?

We sin against the Commandment of hearing Mass,

1, When through our own fault we lose Mass or a part of it.

2, When during Mass we wilfully give way to distractions, when we laugh, talk, or otherwise misbehave.

"The Lord is in His holy temple; let all the earth keep silence before Him."—Hab. ii. 20.

Application. Let nothing tempt you to lose Mass on Sundays and Feasts of obligation. Be not contented with assisting at a low Mass. Make it a rule to assist at high Mass and the afternoon service in your parish church. Listen attentively to the sermon or instruction; for, "he that is of God, heareth the words of God."—St. John viii. 47.

THE SECOND COMMANDMENT OF THE CHURCH.

"To fast and to abstain on the days appointed by the Church."

1. What does the Church command by this Second Commandment?

By this Second Commandment the Church commands us to fast and to abstain from flesh-meat on certain days appointed by her.

2. Which are the Fast-days appointed by the Church?

The Fast-days are these: 1, The Forty Days of Lent, that is, every day from Ash-Wednesday to Easter, Sundays excepted; 2, The Ember Days, that is, Wednesday, Friday and Saturday of the four Ember Weeks; 3, The "Vigils" or eves of certain great Festivals; 4, In certain dioceses the Fridays of Advent.

3. How must we fulfil the Commandment of fasting?

On the days appointed we are allowed to take but one full meal and that not before noon. A very slight supper, commonly called *a collation*, is allowed towards evening, also a cup of coffee or tea with a morsel of bread in the morning.

4. Who is obliged to fast in the manner prescribed?

Every Christian who is fully twenty-one years of age and is not excused by any just cause.

Note. Those who are sick, convalescent, broken down by age, those who have to do hard work, or who cannot fast without injury to their health, are excused from fasting. In doubt, the Confessor or Pastor must be consulted.

5. On what days are we commanded to abstain from flesh-meat?

We are commanded to abstain from flesh-meat—

1, On all Fast-days of obligation;

2, On all Fridays of the year (Christmas-day, should it be Friday, excepted).

Note. All Saturdays of the year and the Sundays in Lent are also days of abstinence; on those days, however, and on certain other days in Lent, the Bishops of the United States are authorized by the Pope to grant permission to the faithful to eat flesh-meat.

6. Who are bound to abstain from flesh-meat on the appointed days?

All Christians who have attained the age of reason, unless excused by some just cause, such as illness or poverty.

× 7. Why should we conscientiously observe the days of fasting and abstinence?

We should conscientiously observe the days of fasting and abstinence—

1, To show our obedience to the Church;

2, To imitate the example of Christ and of His Saints;

3, To do penance for our sins; and

4, To subdue our evil inclinations.

Application. Keep the Commandment of fasting as a holy and salutary duty, remembering how God tried our first parents by the forbidden fruit. Let neither human respect nor vain excuses hinder you from the strict observance of it.

THE THIRD, FOURTH, AND FIFTH COMMANDMENTS OF THE CHURCH.

3d, "*To confess our sins at least once a year.*"

4th, "*To receive worthily the Blessed Eucharist at Easter or within the time appointed.*"

5th, "*To contribute to the support of our Pastors.*"

1. What does the Church command by the Third Commandment?

By the Third Commandment the Church commands

us to confess our sins sincerely, at least once a year, to a lawfully approved priest.

2. What do you mean by a lawfully approved priest?

Any priest authorized by a Bishop to hear confessions in his diocese.

3. What does the Church command by the Fourth Commandment?

By the Fourth Commandment the Church commands us to receive Holy Communion worthily at Easter or thereabouts.

Note. The time assigned for the Easter Communion in the United States extends from the first Sunday after Ash Wednesday to Trinity Sunday, unless it be otherwise ordered. At what age children ought to go to Confession and Communion must be left to the decision of their Pastors.

× 4. Should we think it enough to receive Holy Communion once a year?

No; it is the intention and most earnest desire of the Church, that we should very often partake of this grace.

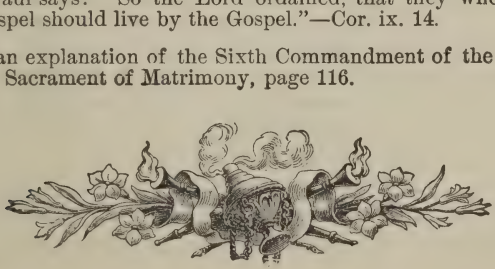
Application. Never neglect the sacred duty of receiving the Blessed Eucharist at Easter. Make it a rule, if possible, to go to Confession, and, with the permission of your Confessor, to Holy Communion at least once a month.

5. What does the Church command by the Fifth Commandment?

By the Fifth Commandment the Church commands us to contribute willingly, according to our means, to the support of our pastors, churches, and religious institutions.

St. Paul says: "So the Lord ordained, that they who preach the Gospel should live by the Gospel."—Cor. ix. 14.

For an explanation of the Sixth Commandment of the Church see the Sacrament of Matrimony, page 116.



THE VIOLATION OF THE COMMANDMENTS.

§ 1. Sin in General.

1. What is sin?

Sin is a wilful transgression of the law of God.

2. In how many ways can we sin?

We can sin—

1, By bad thoughts and desires;
2, By bad words and actions;
3, By the omission of the good we are bound to do.

3. Are all sins equal?

No; there are grievous sins called mortal, and there are lesser sins called venial.

4. When do we commit mortal sin?

We commit mortal sin, when we knowingly and wilfully transgress the Law of God in a serious matter.

5. Why are grievous sins called mortal?

Grievous sins are called mortal because they deprive the soul of sanctifying grace, which is the supernatural life of the soul, and make it guilty of eternal death and damnation.

"Thou hast the name of being alive, and thou art dead."—Apoc. iii. 1.

6. When do we commit venial sin?

We commit venial sin, when we transgress the Law of God in a small matter, or without full knowledge or full consent of the will.

7. Why are lesser sins called venial?

Lesser sins are called venial, that is pardonable, because they can be more easily forgiven, even without confession, by contrition and good works.

8. Should we dread only grievous sins?

No; we should dread and carefully avoid every sin, whether mortal or venial, as the greatest evil on earth.

"How can I do this wicked thing, and sin against my God?"—Gen. xxxix. 9.

× 9. What shows us best how great an evil sin is?

1, The terrible punishment of the bad angels and of our first parents;

2, The bitter Passion and Death which Jesus Christ suffered for our sins;

3, The everlasting punishment in hell, which every mortal sin deserves.

10. In what does the malice of mortal sin consist?

In this, that mortal sin is—

1, A grievous offence against God, our sovereign Lord;

2, The most shameful ingratitude towards our heavenly Father;

3, A base unfaithfulness towards our gracious Redeemer.

11. What are the consequences of mortal sin?

Mortal sin—

1, Separates us from God, by depriving us of His love and friendship;

2, It robs us of all our merits, and of our right to heaven; and

3, It draws upon us the judgments of God, and at last eternal damnation.

"They that commit sin and iniquity, are enemies to their own soul."—Tob. xii. 10.

Examples. Cain. The Rich Glutton.—St. Luke xvi. Judas.

× 12. Should we also carefully avoid venial sin?

Yes;

1, Because venial sin is an offence against God;

2, Because it weakens the fear and love of God in our souls, and leads us by degrees to mortal sin;

3, Because it prevents us from acquiring many graces and merits;

4, Because it draws upon us temporal punishment, and especially that of Purgatory.

"He that contemneth small things, shall fall little by little."—Ecclus. xix. 1.

Application. Always have a great horror for sin; "the fear of the Lord is the beginning of wisdom." Beg of the Lord every day to preserve you from sin, and often say: I would rather die than offend God by sin.

§ 2. The Different Classes of Sin.

✕ 13. Which are the different classes of sin?

They are—

1, The Seven Capital or Deadly Sins;

2, The Six Sins against the Holy Ghost;

3, The Four Sins that cry to Heaven for vengeance;

4, The Nine ways of being accessory to another person's sin.

14. Which are the Seven Capital or Deadly Sins?

The Seven Capital or Deadly Sins are: 1, Pride; 2, Covetousness; 3, Lust; 4, Anger; 5, Gluttony; 6, Envy; 7, Sloth.

15. Why are they called Capital Sins?

They are called Capital Sins, because they are so many sources, from which numberless other sins flow.

16. When do we sin by Pride?

We sin by Pride, when we think too much of ourselves, consider ourselves better than others or despise them.

"Pride is the beginning of all sin."—Ecclus. x. 15.

Examples. Lucifer; Nabuchodonosor; Aman.

17. When do we sin by Covetousness?

We sin by Covetousness, when we immoderately love and seek money or other worldly goods, when we are hard-hearted towards others, especially towards those in distress, or refuse to contribute according to our means towards pious undertakings.

"There is not a more wicked thing than to love money; for such a one setteth even his own soul to sale."—Ecclus. x. 10.

Examples. The Rich Glutton. Judas.

18. When do we sin by Lust?

We sin by Lust, when we indulge in thoughts, desires, words or actions contrary to modesty or purity.

See the Sixth and Ninth Commandments.

19. When do we sin by Envy?

We sin by Envy when we murmur at our neighbor's

good fortune, are sad when he is in possession of temporal or spiritual blessings, but rejoice when he is deprived of them.

"By the envy of the devil death came into the world; and they follow him that are of his side."—Wisd. ii. 24 and 25.

Examples. Cain; Joseph's Brethren; the Pharisees.

20. When do we sin by Gluttony?

We sin by Gluttony, when we eat or drink too much or greedily.

"Their god is their belly" . . . "their end is destruction."—Phil. iii. 19. Drunkenness is shameful, ruinous to both body and soul, the cause of untold misery and of eternal damnation. "Drunkards shall not possess the kingdom of God."—1 Cor. vi. 10.

21. When do we sin by Anger?

We sin by Anger, when we fly into a passion at what displeases us, use insulting or even blasphemous language, or allow ourselves to be carried away by a desire of revenge.

"Wrath . . . is his ruin."—Ecclus. i. 28. "Let all bitterness and anger and indignation and clamor and blasphemy be put away from you, with all malice."—Eph. iv 31. Esau, whilst in anger, resolved to kill his brother Jacob.

22. When do we sin by Sloth?

We sin by Sloth, when through dislike to labor and exertion we waste our time and neglect our Christian duties and the obligations of our state.

"Idleness hath taught much evil."—Ecclus. xxxiii. 29. "Go to the ant, O sluggard, and consider her ways and learn wisdom."—Prov. vi. 6.

Example. The slothful servant.—St. Matt. xxv.

23. Which are the Six Sins against the Holy Ghost?

The Six Sins against the Holy Ghost are:

1, Presumption of God's mercy;
2, Despair of God's grace;
3, Impugning the known Christian truth;
4, Envy at another's spiritual good;
5, Obstinacy in sin;
6, Final impenitence.

× 24. Why are they called sins against the Holy Ghost?

They are called sins against the Holy Ghost, because by them we resist, in a special manner, the grace of the Holy Ghost.

Examples. The Jews, to whom St. Stephen said: "You stiff-necked, you always resist the Holy Ghost."—Acts. vii.; the Impenitent Thief. Judas.

× 25. Which are the Four Sins that cry to Heaven for vengeance?

The Four Sins that cry to Heaven for vengeance are:

1, Wilful murder;
2, Sodomy;
3, Oppression of the poor, of widows and orphans;
4, Defrauding laborers of their wages.

× 26. Why are these called sins that cry to Heaven for vengeance?

They are called sins that cry to Heaven for vengeance, because they are committed with great malice, and as it were, in defiance of God's Justice, wherefore God in most cases punishes them even in this life.

The Lord said to Cain: . . . "The voice of thy brother's blood crieth to Me from the earth."—Gen. iv. 10. Destruction of Sodom.

× 27. How many ways are there of being accessory to another's sin?

There are Nine ways of being accessory to another's sin; namely: 1, By counsel; 2, By command; 3, By consent; 4, By provocation; 5, By praise or flattery; 6, By silence; 7, By connivance; 8, By partaking; 9, By defending the ill done.

× 28. When are we answerable for another's sin?

Whenever in any of those Nine ways, we are the cause of his sin or partakers in it.

Application. Every morning on awaking make the resolution carefully to guard against all sin, especially the sin you most frequently fall into. At night examine your conscience; if you find that you have sinned, repent, resolve to amend, and go to Confession as soon as possible.

VIRTUE AND CHRISTIAN PERFECTION.

1. Should we be content with avoiding sin?

No; we should also diligently endeavor to practise virtue and to attain the Perfection suitable to our state of life.

"He that is just let him be justified still; and he that is holy, let him be sanctified still."—Apoc. xxii. 11.

§ 1. Virtue.

2. In what does Christian virtue consist?

Christian Virtue consists in the steady will and constant effort to do what is pleasing to God.

3. How do we attain Christian Virtue?

We attain Christian Virtue
1, By the grace of God, and
2, By the constant practice of good.

4. How many classes of virtues are there?

There are two classes of virtues: Theological and Moral Virtues.

5. Which are the Theological Virtues?

The Theological Virtues are Faith, Hope and Charity.

× 6. What is Faith?

Faith is a divine virtue infused into our souls, by which we firmly believe as infallibly true, whatever God has revealed and His Church teaches.

× 7. What is Hope?

Hope is a divine virtue infused into our souls, by which we confidently expect from God whatever He has promised us, through the merits of Jesus Christ.

× 8. What is Charity?

Charity is a divine virtue infused into our souls, by which we give ourselves with all our heart to God, to the end that by fulfilling His holy will, we may please Him and reach a perfect union with Him.

9. How may we make Acts of Faith, Hope and Charity? (See pp. 131, 132.)

10. When are we obliged to make Acts of Faith, Hope and Charity?

1, Often in life;
2, In grievous temptations against these virtues;
3, In danger of death.

11. Which are the Four Cardinal or Principal Virtues on which all the other Moral Virtues rest?

The Four Cardinal Virtues are: 1, Prudence; 2, Justice; 3, Temperance; 4, Fortitude.

× 12. What is Prudence?

Prudence is a virtue which enables us not only easily to know and desire what is truly good, but also to apply the means most proper to put it in practice.

× 13. What is Justice?

Justice is a virtue which disposes us always to do what is right and to give every one his due.

× 14. What is Temperance?

Temperance is a virtue which restrains those inclinations and desires which keep us from virtue and lead us to evil.

× 15. What is Fortitude?

Fortitude is a virtue which enables us to bear any hardship or persecution rather than fail in our duty.

16. What virtues are especially opposed to the seven Capital Sins?

These seven: 1, Humility; 2, Liberality; 3, Chastity; 4, Meekness; 5, Temperance; 6, Benevolence; 7, Diligence.

× 17. What is Humility?

Humility is a virtue, which teaches us to acknowledge our own weakness and sinfulness, and to look upon all good as coming from God.

× 18. What is Liberality?

Liberality is a virtue which inclines us to use our means for the relief of the poor or to contribute to other deserving objects.

× 19. What is Chastity?

Chastity is a virtue which subdues all impure inclinations and desires.

× 20. What is Meekness?

Meekness is a virtue which suppresses all desire of revenge, and any motion of unjust anger and displeasure.

× 21. What is Benevolence or Brotherly Love?

Benevolence is a virtue by which we wish every one well, and share joy and sorrow with our neighbor.

× 22. What is Diligence?

Diligence is a virtue which enables us to perform all our duties with earnestness and care, and to use every opportunity for doing good.

Application. Diligently seek to become more and more virtuous. Virtue is far more precious than wealth, beauty or talents. Virtue ennobles man, renders him pleasing to God, affords true happiness and true honor. It is, no doubt, necessary for us to struggle with our corrupt nature and evil inclinations, but we can do all in God who strengthens us.

§ 2. Christian Perfection.

1. In what does Christian Perfection consist?

Christian Perfection consists in this, that free from all inordinate or excessive love of the world and of ourselves, we love God above everything and everything in God.

× 2. Why should we strive to attain Perfection?

1, Because Christ our Lord says to all: "Be you perfect as also your Heavenly Father is perfect."—St. Matt. v. 48; and: "Thou shalt love the Lord thy God with thy whole heart;"

2, Because the more holy our life is upon earth, the greater shall be our happiness in heaven.

3. Which is the best way to Perfection?

The best way to Perfection is the imitation of Jesus Christ, the Teacher and Model of holiness.

4. What means must every Christian use for attaining Perfection?

He must—

1, Love prayer, attentively hear the word of God, and often receive the Holy Sacraments;

2, He must perform his daily actions in the state of grace and in a manner pleasing to God;

3, He must frequently think of the presence of God;

4, He must constantly overcome and deny himself, and to the best of his power avoid even venial sins.

5. How should we deny ourselves?

We should refuse ourselves many things that are dear and agreeable to us, and patiently bear what is disagreeable to us.

"If any man will come after Me, let him deny himself and take up his cross daily and follow Me."—St. Luke ix. 23.

6. What particular means for attaining Perfection has Jesus Christ recommended?

The Evangelical Counsels, namely:

1, Voluntary Poverty;

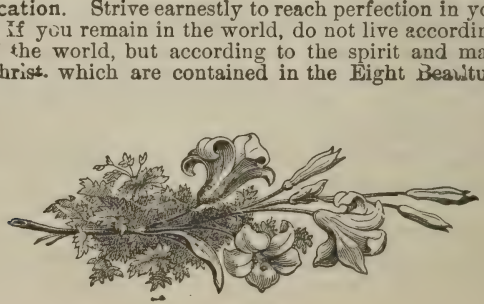
2, Perpetual Chastity;

3, Entire Obedience to a Spiritual Superior.

7. Who are obliged to observe the Evangelical Counsels?

All Religious, and all those who have bound themselves by vow to keep them. Whoever, after careful deliberation and fervent prayer, learns that God calls him to the religious state, should promptly follow this vocation.

Application. Strive earnestly to reach perfection in your state of life. If you remain in the world, do not live according to the spirit of the world, but according to the spirit and maxims of Jesus Christ, which are contained in the Eight Beatitudes (see p. 180).



PART III.

THE MEANS OF GRACE.

§ 1. Grace in General.

1. Can we, by our own strength, keep the Commandments and be saved?

No; without the grace of God we cannot keep the Commandments and be saved.

2. What do you mean by the grace of God?

By the grace of God I mean an interior, supernatural help or gift, which God confers on us, through the merits of Jesus Christ, for our eternal salvation.

3. How many kinds of grace are there?

There are two kinds of grace—

1, The *Grace of Assistance*, called also *Actual* Grace;

2, *Sanctifying Grace* or *Habitual* Grace, called also the *Grace of Justification*.

Sanctifying Grace remains habitually in the soul;

Actual Grace aids us in doing any particular good act.

§ 2. Actual Grace.

4. What is Actual Grace or the Grace of Assistance?

Actual Grace is an interior, supernatural help, by which God enlightens our understanding and inclines our will to avoid evil, and to do what is good.

5. Is the assistance of grace necessary?

The assistance of grace is so necessary that without it we cannot begin, continue, or accomplish the least thing towards our salvation.

"Without Me you can do nothing," says Christ.—St. John xv. 5. "For it is God who worketh in you both to will and to accomplish according to His good will."—Phil. ii. 13.

6. Does God give His grace to all men?

Yes; God gives all men sufficient grace to work out their salvation.

"God will have all men to be saved, and to come to the knowledge of the truth."—1 Tim. ii. 4.

7. What must we do on our part, that the grace of God may lead to our salvation?

We must not resist the grace of God, but faithfully co-operate with it.

× 8. Can we resist the grace of God?

Yes; we can resist the grace of God, for God's grace does not force the human will, but leaves it perfectly free.

"To-day if you shall hear His voice, harden not your hearts."—Ps. xciv. 8.

§ 3. Sanctifying Grace.

9. What is Sanctifying Grace?

Sanctifying Grace is an unmerited, supernatural gift, which the Holy Ghost communicates to our soul and which renders us just and holy before God.

10. Why is Sanctifying Grace called an unmerited gift?

Because it is an entirely free gift coming from the love of God.

"For all . . . are justified freely (*i.e.*, without their desert) by His Grace, through the redemption that is in Christ Jesus."—Rom. iii. 24.

× 11. Why is Sanctifying Grace called also the Grace of Justification?

Because by Sanctifying Grace we are justified—that is, we pass from the state of sin to the state of righteousness and holiness.

12. When does the sinner first receive Sanctifying Grace?

He first receives Sanctifying Grace in the Holy Sacrament of Baptism.

13. How is Sanctifying Grace lost?

Sanctifying Grace is lost by mortal sin.

14. How can we recover Sanctifying Grace if we have lost it?

We can recover Sanctifying Grace in the Sacrament of Penance.

15. What fruits does the justified man produce by the help of grace?

He produces good, that is meritorious, works; for "every good tree bringeth forth good fruit."—St. Matt. vii. 17.

16. Can we do no good when we are in the state of mortal sin?

When we are in mortal sin we can do good, but cannot merit Heaven.

× 17. Is, then, the good done in mortal sin useless?

No; the good done in mortal sin is very useful for obtaining from God's mercy the grace of conversion, and sometimes for turning aside temporal punishment.

The Centurion Cornelius.—Acts x. —; the Ninivites.—Jonas iii.

18. What do we merit by the good works which we do in the state of grace?

By the good works which we do in the state of grace we merit

1, An increase of sanctifying grace;
2, Eternal salvation.

19. Is every Christian bound to do good works?

Yes; for "every tree that doth not yield good fruit shall be cut down and cast into the fire."—St. Matt. iii. 10.

Parable of the Talents.

20. What good works ought we especially to perform?

Those which belong to the observance of the commandments, and which are necessary or useful to fulfil the duties of our state of life.

× 21. What other good works are especially recommended in Holy Scripture?

Prayer, Fasting, and Alms; by which in general are understood the works of devotion, mortification and charity.

"Prayer is good with fasting and alms, more than to lay up treasures of gold."—Tob. xii. 8.

22. What does God especially consider in our good works?

Our good intention; for a bad intention destroys the effect of our otherwise good works.

Examples. Prayer, Fasting and Alms of the Pharisees.—St. Matt. vi.

23. What is a good intention?

A good intention is the purpose to serve and honor God in all our works.

"Whether you eat or drink, or whatsoever else you do, do all to the glory of God."—1 Cor. x. 31.

24. How may we briefly make a good intention?

We may say, "My Lord and my God, all for Thy honor," or, "Jesus, for love of Thee."

25. When should we make a good intention?

We should make a good intention often during the day, and especially in the morning.

26. What special means must we use to obtain grace?

The Holy Sacraments and Prayer.

Application. Value sanctifying grace above everything; it is the most precious gift of God, the "pearl," "the wedding garment," spoken of in the Gospel. Carefully guard it; strive daily to increase it by prayer and good works; beg of God in particular the grace of Perseverance. "Labor, that by good works you may make sure your calling and election."—2 St. Peter i. 10.

THE SACRAMENTS.

1. What is a Sacrament?

A Sacrament is an *outward sign of inward grace*, or a sacred and mysterious sign and ceremony *ordained by Christ*, by which grace is conveyed to our souls.

2. How many things are necessary to constitute a Sacrament?

Three things are necessary to constitute a Sacrament, namely:

1, An outward sign;
2, An inward grace;
3, The institution of Christ.

3. What graces do the Sacraments confer?

1, All the Sacraments either give or increase sanctifying grace;

2, Each Sacrament gives special graces.

4. How must we receive the Sacraments, in order that they may produce their graces in us?

We must receive the Sacraments worthily.

5. What sin does he commit who receives a Sacrament unworthily?

He commits a very grievous sin—a Sacrilege.

6. Whence have the Sacraments the power of giving grace?

The Sacraments have the power of giving grace from the merits of Jesus Christ, by whom they were instituted.

7. How many Sacraments did Christ institute?

Christ instituted Seven Sacraments, namely: 1, Baptism; 2, Confirmation; 3, Holy Eucharist; 4, Penance; 5, Extreme Unction; 6, Holy Orders; 7, Matrimony.

Note. The Catholic Church, the "pillar and ground of Truth," has taught so from the beginning, as is attested even by the sects, which in the first centuries separated themselves from her.

8. How are the Sacraments divided?

The Sacraments are divided into Sacraments of the *living*, and Sacraments of the *dead*.

9. Which are the Sacraments of the living?

The Sacraments of the *living* are:

1, Confirmation;
2, Holy Eucharist;
3, Extreme Unction;
4, Holy Orders;
5, Matrimony.

10. Why are they called Sacraments of the *living*?

Because, to receive them worthily, we must be in the state of grace.

11. Which are the Sacraments of the dead?

The Sacraments of the dead are these two: Baptism and Penance.

× 12. Why are they called Sacraments of the *dead?*

Because, to receive them worthily, we are not required to be in the state of grace.

13. How often can the Sacraments be received?

Some Sacraments can be received but once, and others more than once.

14. Which Sacraments can be received but once?

These three: Baptism, Confirmation, and Holy Orders.

× 15. Why can these be received but once?

Because they imprint an indelible character on the soul.

Application. Give fervent thanks to God for the Holy Sacraments, those precious channels of grace, through which the merits of Jesus Christ flow to us to cleanse and sanctify our souls. Make a proper use of them, and beware of receiving them unworthily.

BAPTISM.

1. Which is the first and most necessary Sacrament?

Baptism is the first and most necessary Sacrament.

2. Why is Baptism the first Sacrament?

Because no Sacrament can be validly received before Baptism.

3. Why is Baptism the most necessary Sacrament?

Because without Baptism no one can be saved.

"Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God."—St. John iii. 5. "Going therefore teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—St. Matt. xxviii. 19.

4. What is Baptism?

Baptism is a Sacrament in which, by water and the word of God, we are cleansed from all sin, sanctified in Christ, and born again to eternal life.

5. How is Baptism given?

Baptism is given by pouring water on the head of the person to be baptized and saying at the same time the words: *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.*

It is, of course, necessary to have the intention to baptize. *Baptismal* water, or, if this be not at hand, *natural* water must be used. If the water cannot be poured on the head, it may be poured on any other part of the body.

6. From what sins are we cleansed in Baptism?

In Baptism we are cleansed from original sin and from all sins committed before Baptism.

7. Is the punishment due to sin forgiven in Baptism?

Yes; temporal as well as eternal punishment is forgiven in Baptism.

8. How are we sanctified and born again in Baptism?

In Baptism we receive sanctifying grace and are made children of God, members of the Church of Christ, and heirs of heaven.

9. What is infused into the soul in Baptism, together with sanctifying grace?

The Theological Virtues of Faith, Hope, and Charity are infused into the soul in Baptism.

"The charity of God is poured forth in our hearts by the Holy Ghost, who is given to us."—Rom. v. 5.

10. Who can administer Baptism?

Priests, who have care of souls, should administer Baptism; in case of necessity any person can validly baptize, provided he has the intention to baptize, and does what the Church requires.

11. What preparation should be made for Baptism?

Persons that have attained the use of reason must believe, and be sorry for their sins.

"He that believeth and is baptized, shall be saved."—St. Mark xvi. 16.

12. What promises are made in Baptism?

The person to be baptized, either personally or through Sponsors, promises:

1st, To renounce Satan with all his works and pomps, that is, all sin;

2d, Firmly to believe the doctrines of the Catholic Church, and to live up to them.

Note. Sponsors contract a spiritual relationship with their godchild, and also with its parents.

× 13. What is to be noted regarding sponsors, that is, godfathers and godmothers?

1, At a solemn baptism there must be at least one Sponsor;

2, The Sponsors should be good Catholics, and must see that their godchild is brought up in the Catholic religion.

14. Can Baptism be repeated?

No; Baptism can be given but once, for it imprints an indelible mark on the soul.

When in doubt whether a person has been baptized validly or at all, we baptize him conditionally, saying: If thou art not baptized, I baptize thee in the name of the Father, and of the Son and of the Holy Ghost

× 15. Can nothing supply the place of Baptism *by water?*

When Baptism by water cannot be had, it can be supplied by Baptism of *Desire* or by Baptism of *Blood.*

Application. Be ever mindful of what you owe to God for the great grace of Baptism. With jealous care preserve the white garment of innocence; bear it without stain before the judgment-seat of Jesus Christ, that you may have eternal life. Remember your baptismal promises, and often renew them, especially when you go to Holy Communion.

CONFIRMATION.

1. What is Confirmation?

Confirmation is a Sacrament in which, by the imposition of the Bishop's hands, anointing and prayer, those already baptized are strengthened by the Holy Ghost, steadfastly to profess their faith by word and deed.

× 2. How do we know, that the Sacrament of Confirmation was instituted by Christ?

We know it from the teaching of the infallible Church, in accordance with the Holy Scripture and the doctrine of the Early Fathers.

"They sent to them Peter and John, who prayed for them that they might receive the Holy Ghost: for He was not yet come upon any one of them, but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them; and they received the Holy Ghost."—Acts viii. 15-17.

3. What are the effects of Confirmation?

1, Confirmation increases sanctifying grace in us;

2, It gives us the Holy Ghost to enable us to resist evil and to grow in virtue;

3, It imprints on our soul a mark that can never be effaced.—2 Cor. i. 21, 22.

4. Who has the power to confirm?

Bishops, as successors of the Apostles, have the power to confirm.

× 5. How does the Bishop give Confirmation?

The Bishop extends his hands over all who are to be confirmed, and prays that the Holy Ghost may come down upon them; he then lays his hand on each one and makes on his forehead the sign of the cross with holy chrism, saying: I sign thee with the sign of the cross and I confirm thee with the chrism of Salvation, in the name of the Father, and of the Son, and of the Holy Ghost.

He concludes by giving all the Episcopal Benediction.

× 6. Of what does the holy chrism consist?

Holy chrism consists of oil of olives and balsam blest by the Bishop on Maundy Thursday. It signifies inward strength and sanctification.

× 7. Why does the Bishop make the sign of the cross on the forehead of the persons he confirms?

To remind them that a Christian must never be ashamed of the Cross, but boldly profess his faith in Christ Crucified.

× 8. Why does the Bishop, after anointing them, give them a slight blow on the cheek?

To remind them that they should be ready to suffer patiently any humiliation for the sake of Christ.

9. Is Confirmation necessary for salvation?

Confirmation is not absolutely necessary for salvation; yet it would be a sin wilfully to neglect receiving it.

10. Who can be confirmed?

Every one who is baptized can be confirmed.

× 11. How are we to receive the Sacrament of Confirmation?

1, We must be in the state of grace;

2, Fervently pray for the gifts of the Holy Ghost;

3, Promise God that we will live and die as good Christians;

4, Not leave the church before the Bishop has given his blessing.

12. Mention the gifts of the Holy Ghost.

The gifts of the Holy Ghost are these seven: 1, Wisdom; 2, Understanding; 3, Counsel; 4, Fortitude; 5, Knowledge; 6, Piety; 7, Fear of the Lord.—Is. xi. 2.

× 13. Why are Sponsors required in Confirmation?

That they may present to the Bishop those who are to be confirmed, and afterwards give them spiritual aid.

Sponsors in Confirmation, as in Baptism, contract a spiritual relationship with the persons for whom they stand.

THE HOLY EUCHARIST.

§ 1. The Real Presence of Christ in the Blessed Sacrament.

1. What is the Holy Eucharist?

The Holy Eucharist is a Sacrament in which the true Body and true Blood of Jesus Christ are substantially present under the appearances of bread and wine, for the nourishment of our souls.

It is called *Eucharist* from the Greek word *Eucharistia*, which means *Good Grace*.

2. When did Jesus Christ institute the Holy Eucharist?

Jesus Christ instituted the Holy Eucharist at the Last Supper, the evening before His bitter Passion and Death.

3. How did Jesus institute the Holy Eucharist?

"Jesus took bread, and blessed, and broke, and gave to His Disciples, saying: 'Take ye and eat; this is My Body.' In like manner taking the chalice with wine in it, He blessed it and gave it to His Disciples, saying: 'Drink ye all of this; this is My Blood.' ('Do this for a commemoration of Me.')"—St. Matt. xxvi.; 1 Cor. xi. 23–25.

4. What became of the bread and wine when Jesus pronounced these words over them: "This is My Body"—"This is My Blood"?

The bread was changed into the Body, and the wine into the Blood of Jesus Christ.

5. After these words of Christ, what still remained of the bread and wine?

Nothing remained of bread and wine, but their species or *appearances.*

6. What is meant by the *appearances* of bread and wine?

By appearances of bread and wine is meant all that our senses perceive of bread and wine, such as form, color, taste, etc.

7. How do we know that with these words: This is My Body —This is My Blood, Christ gave His true Body and His true Blood to His Apostles?

We know it—

1, Because Christ had long before promised His disciples that He would give them His real Flesh to eat and His real Blood to drink.—St. John vi. 52, etc.;

2, Because at the Last Supper He expressly declared that what He then gave them as food and drink, was really His Body and His Blood;

3, Because the Apostles and the Catholic Church have always so believed and taught.—1 Cor. x. 16 and xi. 22.

8. Did Christ give His Apostles the power to change bread and wine into His Sacred Body and Blood?

Yes; He gave them this power by these words: "Do this for a commemoration of Me."—St. Luke xxii. 19.

9. To whom did this power pass from the Apostles?

It passed from the Apostles to their successors, the rightly ordained Bishops and Priests of the Church.

10. When do the Bishops and Priests exercise the power of changing bread and wine into the Body and Blood of Christ?

At the consecration in the Mass, when they pronounce these words of Christ over the bread and wine: This is My Body, . . . This is My Blood.

11. Do the bread and wine remain on the altar after the consecration?

No; after the consecration there is on the altar neither bread nor wine, but the true Body and the true Blood of Jesus Christ under the appearances of bread and wine.

12. How long does Jesus Christ remain present with His sacred Body and Blood?

Jesus Christ remains, as long as the species or appearances of bread and wine continue to exist.

13. Is only the Body of Christ present under the appearance of bread, and only the Blood of Christ under the appearance of wine?

No; under each species or appearance Christ is present entire and undivided, as He is entire and undivided in heaven.

14. When the priest breaks or divides the sacred Host, does he also break the Body of Christ?

No; he breaks or divides the species only; the entire and living Body of Jesus Christ is present in each part.

× 15. Has the Holy Eucharist all that constitutes a true Sacrament?

Yes; for it has 1, the outward sign—namely, the appearances of bread and wine;

2, The inward grace—Jesus Christ Himself, the Author and Dispenser of all grace;

3, The institution of Our Lord.

16. What does the Real Presence of our Lord in the Blessed Sacrament require of us?

The Real Presence of Our Lord in the Blessed Sacra-

ment requires of us to visit Him often, and to adore Him with the deepest humility and the warmest love.

The Feast of Corpus Christi commemorates the Real Presence.

× 17. For what reasons is our Lord present in the Holy Eucharist?

He is present chiefly for these three reasons—

1, To remain amongst us in his Humanity;

2, To offer Himself for us in the Holy Sacrifice of the Mass;

3, To give Himself to us in Holy Communion for the nourishment of our souls.

Application. Show great respect and devotion in church, where Jesus Christ deigns to be present. Go often to visit Him; for He invites us: "Come to Me, all you that labor and are burdened, and I will refresh you."—St. Matt. xi. 28.

§ 2. The Holy Sacrifice of the Mass.

18. What is a Sacrifice?

A Sacrifice is a visible offering made to God in token and acknowledgment of His supreme dominion over all things and of our entire dependence on Him.

× 19. Have sacrifices been offered at all times?

Yes; sacrifices have been offered from the beginning of the world; and under the Old Law they were commanded by God Himself.

× 20. Why were the sacrifices of the Old Law abolished?

Because they were only symbols or figures of the Unspotted Sacrifice of the New Law, and were, therefore, to end with the Old Law itself.

21. What is the sacrifice of the New Law?

The Sacrifice of the New Law is Jesus Christ Himself, who by His death on the cross offered Himself to His heavenly Father for us.

22. Was all sacrifice to cease with the death of Christ?

No; in the New Law of Grace there was to be a Perpetual Sacrifice, prefigured by the sacrifice of Melchisedech, and foretold by the Prophet Malachias.

Holy Scripture declares (concerning Christ): "Thou art a priest forever according to the order of Melchisedech."—Hebr. vii. 17; Ps. x. 9.

"From the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is Sacrifice, and there is offered to my name a clean oblation."—Mal. i. 11.

23. What is the Perpetual Sacrifice?

The Holy Sacrifice of the Mass.

24. Who instituted the Sacrifice of the Mass?

Jesus Christ instituted the Sacrifice of the Mass at the Last Supper.

25. What is the Mass?

The Mass is the Perpetual Sacrifice of the New Law, in which Christ offers Himself in an unbloody manner, as He once offered Himself in a bloody manner on the Cross.

26. Is the Sacrifice of the Mass the same as the Sacrifice of the Cross?

Yes; it is essentially the same Sacrifice; because in both, the same Victim, Jesus Christ, is offered.

27. Is there no difference between the Sacrifice of the Mass and the Sacrifice of the Cross?

Yes, there is a difference in the manner of offering.

28. In what manner did Christ offer Himself on the Cross?

On the cross, Christ offered Himself in a bloody manner, dying a most painful death.

29. In what manner does Christ offer Himself in the Mass?

In the Mass, Christ offers Himself in an unbloody manner, without suffering or dying, under the appearances of bread and wine, by the hands of the priest, His representative.

× 30. Why did Christ ordain the two forms or appearances, that of bread and that of wine?

Christ ordained the two separate forms or appearances of bread and wine, to signify the separation of the Blood from the Body, and thus to represent His bloody death upon the Cross.

31. For what ends did Christ institute the unbloody Sacrifice, that is, the Sacrifice of the Mass?

Christ instituted the unbloody Sacrifice—

1, That we might have a lasting memorial of His bloody Sacrifice on the cross;

2, That its fruits might be ever applied to our souls.

32. Which are the principal parts of the Mass?

The principal parts of the Mass are:

1, The Offertory;

2, The Consecration;

3, The Communion.

× 33. To whom do we offer the Sacrifice of the Mass?

We offer the Sacrifice of the Mass to God alone; but we also honor in it the memory of the Saints.

× 34. How do we honor the memory of the Saints in the Mass?

We honor the memory of the Saints in the Mass—

1, By thanking God for the grace and glory bestowed on them; and,

2, By asking their intercession for us.

× 35. What are the ends for which we offer the Mass to God?

We offer the Mass to God—

1, As a *Sacrifice of Praise*, for His honor and glory;

2, As a *Sacrifice of Thanksgiving*, for all the graces and benefits received from Him;

3, As a *Sacrifice of Propitiation*, to obtain pardon for our sins, and to avert the punishment we deserve;

4, As a *Sacrifice of Petition*, to implore aid in all our needs of soul and body.

× 36. To whom are the fruits of the Mass applied?

The fruits of the Mass are applied in general to the whole Church, both the living and the dead. They are applied in particular: 1, To the Priest who celebrates the Mass; 2, To those for whom he specially offers it; 3, To all those who devoutly hear it.

× 37. Why has the Church affixed so many prayers and ceremonies to the celebration of Mass?

To add to its solemnity, to excite our devotion, and to remind us of Christ's passion and death.

Note. The chief ceremonies of the Mass have been handed down to us from the time of the Apostles. St. Paul speaks of an altar of sacrifice. It is mentioned in the writings of the Early Fathers, decrees of Councils, the very ancient Prayers for Mass, and in many other memorials.

Application. Have the greatest esteem for the Sacrifice of the Mass; there is no act so holy, so pleasing to God, so rich in graces and blessings. Endeavor to be present at Mass every day or as often as possible.

§ 3. Holy Communion.

38. What is Holy Communion?

Holy Communion is the actual receiving of the Body and Blood of Christ, for the nourishment of the soul.

39. Have we to drink of the chalice, to receive the Blood of Christ?

No; for under the appearance of bread we receive also the Blood of Christ, since we receive His *living* Body.

"Whosoever shall eat this bread *or* drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord."—1 Cor. xi. 27.

Note. To preserve the sacred Blood from being profaned, and to make it easy for all to receive the Blessed Sacrament, the Church gives Holy Communion to the faithful in one kind only—namely, under the appearance of bread.

40. What graces does Holy Communion impart to us?

1, Holy Communion unites us most closely with Christ, and increases sanctifying grace;

2, It weakens our evil inclinations and makes us able and eager to do good;

3, It cleanses us from venial sin and preserves us from mortal sin;

4, It is a pledge of our future resurrection and everlasting happiness.

41. Does every one receive in Holy Communion the graces it is intended to give?

No; whoever receives Holy Communion unworthily—that is, in mortal sin—eateth and drinketh judgment to himself.—1 Cor. xi. 29.

42. What sin does he commit who receives unworthily?

He commits a fearful sacrilege; like Judas, he betrays his Saviour.

× 43. What consequences often follow an unworthy Communion, even in this life?

Blindness or hardness of heart; sometimes also sudden death and other temporal chastisements.

Example. Miserable end of Judas.

44. What, then, must we do, in case we are in mortal sin?

We must make a good confession before we receive, so as to put ourselves in the state of grace.

"Let a man prove himself, and so let him eat of that bread."—1 Cor. xi. 29.

45. What further preparation must we make as to the *soul?*

We must strive—

1, To cleanse our soul from even venial sin;

2, To excite in our hearts sentiments of fervor and devotion.

46. Does venial sin render our Communions unworthy?

Venial sin does not render our Communions unworthy or sacrilegious, but it diminishes the graces which they would otherwise produce.

47. How can we excite in our hearts sentiments of fervor and devotion?

By pious meditations and devout exercises.

We may entertain thoughts like these: Who comes? God, Jesus. To whom is He coming? To a poor sinner. Why is He coming? Through love: to feed my soul, etc., etc.

× 48. What are the best exercises of devotion before Holy Communion?

The best exercises of devotion are Acts—

1, Of Faith and Adoration;

2, Of Humility and Contrition;

3, Of Hope, Love, and ardent Desire.

49. How must we prepare ourselves as to the *body?*

1, If not dangerously ill, we must be fasting; that is, from twelve o'clock the night before, we must not have taken the least thing to eat or to drink;

2, We must be decently dressed, and respectful in our behavior.

50. How should we approach the altar-rail?

With the utmost reverence, with hands joined and with eyes cast down.

51. What should we do at the time of receiving the Sacred Host?

We should spread the communion-cloth over our hands and under our chin, hold the head erect and firm (without raising our eyes), extend the tongue a little upon the under lip, and then most reverently receive the Sacred Host.

Do not keep the Sacred Host in your mouth until it is quite dissolved; but let it be moistened a little on your tongue and then swallowed. Should it adhere to the roof of your mouth, remove it with your tongue, not with your finger.

52. What must we do after receiving Holy Communion?

We must retire to our place with the greatest modesty, and spend some time in devout prayer.

No time is more precious and more favorable for obtaining graces, than that which immediately follows Holy Communion; therefore we should avail ourselves of it in the best manner we can, and entertain ourselves at least a quarter of an hour with our dear Redeemer.

53. What sort of prayers should we say after Holy Communion?

Prayers in which we humble ourselves before our Lord, adoring and thanking Him, offering ourselves up to Him in expressions of love, and imploring His graces, especially the grace of perseverance.

54. How should we spend the day of Communion?

We should spend the day of Communion as much as possible in recollection and pious exercises, avoiding worldly recreations and amusements.

55. What is Spiritual Communion?

Spiritual Communion is the ardent desire to receive Holy Communion, accompanied with pious aspirations, as though we were going really to receive Our Lord.

Application. Resolve to receive our dear Lord as often as you can with the permission of your Confessor. The first Christians and the Saints drew special strength and sanctity from the frequent reception of the Bread of Angels. Always prepare yourself carefully, that you may approach the Holy Table with as much purity of heart and devotion as you can attain. Unite yourself to Our Lord by means of spiritual communion every time you assist at Mass.

PENANCE.

1. What is the Sacrament of Penance?

The Sacrament of Penance is a Sacrament in which the sins we have committed after Baptism are forgiven.

2. How are sins forgiven in the Sacrament of Penance?

Sins are forgiven in the Sacrament of Penance by virtue of the Priest's words of absolution joined with contrition, confession and satisfaction, on the part of the penitent.

3. What has the sinner to do to be truly penitent?

He must—

1, Be heartily sorry for his sins;
2, Sincerely confess them;
3, Have the firm will to amend his life and satisfy for his sins.

4. When did Christ institute the Sacrament of Penance?

Christ instituted the Sacrament of Penance when, after His Resurrection, He breathed on His Apostles and said: "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained."—St. John xx. 21, 23.

5. Did Christ impart the power of forgiving sin to the Apostles only?

No; Christ imparted that power also to all who were to succeed the Apostles in the priesthood, as the Church has ever believed and taught.

6. Can all sins be forgiven in the Sacrament of Penance?

Yes; all the sins we have committed after Baptism can be forgiven in the Sacrament of Penance.—1 St. John i, 9.

7. Why must we confess our sins, in order to have them forgiven?

Because Christ ordained it so, when He instituted the Sacrament of Penance; for, unless we declare our sins to the Priest, he cannot know whether to forgive or to retain them.

8. Is the Sacrament of Penance necessary for salvation?

The Sacrament of Penance is necessary for salvation to all those who have committed mortal sin after Baptism.

9. Can mortal sin be forgiven in any other way?

Yes; when the Sacrament of Penance cannot be received, mortal sin can be forgiven by an act of perfect Contrition with a firm purpose to confess our sins when the occasion offers.

10. What does God do for us in the Sacrament of Penance?

In the Sacrament of Penance God—

1, Forgives us the sins committed after Baptism;

2, He remits the eternal punishment, and at least a part of the temporal punishment due to our sins;

3, He restores sanctifying grace, or, if it has not been lost, increases it;

4, He confers other particular graces to enable us to lead a holy life.

11. How many things are required on our part, to receive the Sacrament of Penance worthily?

To receive the Sacrament of Penance worthily, these five things are required:

1, Prayer to the Holy Ghost; 2, Examination of Conscience; 3, Contrition with a firm purpose of amendment; 4, Confession; 5, Satisfaction.

§ 1. Prayer to the Holy Ghost.

12. Why must we first pray to the Holy Ghost?

We must first pray to the Holy Ghost, to obtain the grace to make a good Confession.

13. What should we specially ask of the Holy Ghost?

We should ask of the Holy Ghost the grace to know all our sins, to be heartily sorry for them, to confess them properly, and to amend our lives.

14. How should we pray to the Holy Ghost?

We should lift up our minds and hearts to God the Holy Ghost and say some such prayer as this: Come, O Holy Ghost! enlighten my mind, that I may clearly

know my sins; and move my heart, that I may sincerely repent of them, confess them, and amend my life.

§ 2. Examination of Conscience.

15. What is meant by Examination of Conscience?

Examination of Conscience means, to think seriously on our sins, that we may truly know them.

16. In what manner should we examine our conscience?

1, We should examine, when it was that we last made a good Confession, and whether we performed the penance then given us;

2. We should recall the Commandments of God and of the Church, the different kinds of sin and the obligations of our state of life, so as to know in what way, and how often, we have offended God in thought or desire, in word, deed, or omission.

17. Must we examine ourselves on the number and circumstances of our sins?

Yes; at least when they are mortal sins.

18. How much time ought we to employ in the Examination of Conscience?

A reasonable time, to discover all our sins, at least all our mortal sins.

19. Against what faults are we to guard in the Examination of Conscience?

1, We must not examine ourselves negligently, or hastily;

2, We must not hide our favorite sins from ourselves;

3, We must not be too scrupulous.

20. How can we make this more easy?

By examining our conscience every day, and by going to Confession often.

§ 3. Contrition.

21. What is the most important and necessary part of our preparation for Confession?

The most important and necessary part of our prepa-

ration is Contrition with a firm Purpose of Amendment, without which sin cannot be forgiven.

22. What is Contrition?

Contrition is a hearty sorrow for our sins, with a firm resolution to commit them no more.

23. What qualities must true Contrition have?

True Contrition must be, 1, interior; 2, universal; 3, supernatural.

24. When is Contrition *interior?*

Contrition is *interior*, when we grieve for our sins, not merely in words, but detest them in our heart as the greatest evil, and sincerely wish we had not committed them.

"A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise."—Ps. l. 19.

25. When is Contrition *universal?*

Contrition is universal when we are sorry for *all* our sins—at least all mortal sins.

× 26. If we have no sorrow for our venial sins, do we make a good Confession?

If we have only venial sins to confess, and are not sorry for any of them, we make a bad Confession.

27. When is our Contrition only a *natural* sorrow?

Our Contrition is only a natural sorrow when it arises from natural motives; for instance, from temporal loss, damage, or disgrace, and the like.

28. When is our Contrition *supernatural?*

Our Contrition is supernatural when, with God's grace, it arises from supernatural motives.

× 29. What must we do to excite supernatural sorrow?

With God's assistance we must consider:

1, That our sins have made us deserving of God's punishments;

2, That our sins have been the cause of our Lord's passion and death;

3, That our sins have offended God, our greatest Benefactor, the best of Fathers, and the Supreme Good.

30. How many kinds of supernatural Contrition are there?

There are two kinds of supernatural Contrition—Perfect Contrition, and Imperfect Contrition, commonly called Attrition.

31. When is Contrition Perfect?

Contrition is Perfect when it arises from Perfect Love: that is, when we hate sin more than all other evils, for the reason that it offends God, the supreme Good.

32. When is Contrition Imperfect?

Contrition is imperfect when our Love is not perfect, that is, when we are moved to sorrow for sin by other motives less perfect than the pure Love of God, such as the fear of hell, the loss of heaven, the malice of sin.

33. Must our Contrition always be perfect?

In the Sacrament of Penance imperfect Contrition is sufficient; but we should strive to make it as perfect as possible.

(An Act of Contrition is found among the Prayers, page 132).

34. When must we make the Act of Contrition *in* the Sacrament of Penance?

We must make the Act of Contrition before our Confession, or, at least, before the Priest gives us Absolution.

× 35. When must we make the Act of Contrition even *without* the Sacrament of Penance?

1, In danger of death;

2, As often as we have the misfortune to commit a mortal sin and cannot immediately go to Confession.

It is advisable every night before retiring to excite ourselves to sorrow for our sins, especially for those we have committed in the course of the day.

§ 4. Firm Purpose of Amendment.

36. What must Contrition necessarily include?

Contrition must necessarily include—

1, The Hope of Pardon; and

2, The firm Purpose of Amendment.

× 37. On what is our Hope of Pardon founded?

Our Hope of Pardon is founded on—

1, The infinite mercy of God;

2, The infinite merits of Jesus Christ; and

3, On God's promise that He would pardon even the greatest sins.

38. What is a firm Purpose of Amendment?

A firm Purpose of Amendment is a sincere resolution and firm determination to amend our life and to sin no more.

39. What must be the qualities of our firm Purpose of Amendment?

Our firm Purpose of Amendment, like our Contrition, must be—

1, Interior;

2, Sincere—that is, true and earnest;

3, Universal—that is, it must extend to all mortal sins.

× 40. What must we be resolved to do, when we form a firm and sincere Purpose of Amendment?

We must be resolved—

1, To avoid at least all grievous sins, and the proximate occasions of them;

2, To forgive our enemies;

3, To use the necessary means against bad habits;

4, To make due satisfaction, and repair whatever harm we may have done our neighbor.

Example. Zaccheus.—"Forgive us our trespasses, as we forgive them who trespass against us."—St. Matt. vi. 12.

He that is not so disposed should know, that the priest cannot give him Absolution; and though Absolution be given, it avails him nothing.

× 41. What is meant by the proximate occasion of sin?

By the proximate occasion of sin is meant any person, company, amusement, in a word, whatever has caused us to sin before, and, if not avoided, will lead us into sin again.

§ 5. Confession.

42. What is Confession?

Confession is the humble recital of our sins to a Priest, to obtain his Absolution.

43. What are the necessary qualities of a Confession?

A Confession must be: 1, Entire; 2, Sincere; and 3, Clear.

44. When is a Confession *Entire?*

A Confession is *Entire*, when we confess at least all the mortal sins we can remember, together with their number and necessary circumstances.

45. What must we do, if we cannot recollect the number?

We must declare the number as well as we are able, and say *about* how often a day, a week, or a month, we have committed the sin.

46. What sort of circumstances must we confess?

We must confess such circumstances as—

1, Change what would be venial sin into mortal;

2, Change a mortal sin into one still more grievous; for example, a theft into a sacrilege.

47. Are we bound to confess also venial sins?

We are not bound to confess venial sins; but it is good and wholesome to do so.

When we have only venial sins or imperfections to confess, it is advisable to mention again some sin of our past life for which we are heartily sorry.

48. What must we do, when we doubt whether a sin is mortal or venial?

We should tell our doubt to our Confessor; because many people mistake mortal sins for venial sins.

49. When is a Confession *sincere?*

A Confession is sincere, when we accuse ourselves just as we truly believe ourselves guilty before God, without disguise or excuse.

× 50. What should the penitent consider if ashamed to make a sincere Confession?

He should consider: 1, That a Confession which is not sincere is another grievous sin—a sacrilege—and leads to eternal damnation; 2, That it is far better for him to confess his sins to one priest, bound by secrecy, than to live always uneasy in sin, to die unhappy and, on the last day, to be put to shame before the whole world.

51. When is a Confession *clear?*

A Confession is *clear* when—

1, We mention the sin in plain terms; and,

2, When we so express ourselves that the confessor may clearly see the state of our conscience.

52. What must we do, if we have left out something in Confession which we were bound to confess?

1, If we have left it out without our fault, it is only required to mention it in the next Confession;

2, If we have left it out either because we were ashamed to confess it, or because we neglected to examine our conscience, our Confession was a bad one, and we must tell in how many Confessions we have left it out through our fault, and repeat them all.

53. How do you call that Confession, in which we repeat all or some of our former Confessions?

A General Confession.

× 54. When is a General Confession necessary?

A General Confession is necessary whenever our former Confessions were useless or sacrilegious, through want of sincerity, sorrow, or a firm purpose of amendment, or through negligence in the examination of our conscience.

55. How do you begin your Confession?

Having knelt down, I make the sign of the Cross and say: "Bless me, Father, for I have sinned. I confess to Almighty God, and to you, Father, in His stead, that since my last Confession, which was . . . . I have committed the following sins." (Here I confess my sins.)

56. How do you conclude your Confession?

I conclude by saying: "For these and all my other

sins, which I cannot at present call to mind, and also for the sins of my past life, especially for . . . . I am heartily sorry. I most humbly ask pardon of God, and penance and absolution of you, my ghostly Father."

57. What must you do then?

I must listen with attention to the advice which my Confessor may think proper to give me, and to the Penance he enjoins; and whilst he gives me Absolution I must excite my heart to true sorrow.

× **58.** What are you to do if you should not receive Absolution?

I must humbly submit to the decision of my Confessor, and, by true amendment, render myself worthy to receive Absolution in my next Confession.

§ 6. Satisfaction.

59. What is Satisfaction in the Sacrament of Penance?

Satisfaction is doing the penance given by the Confessor.

60. Why does the Confessor give a penance?

The Confessor gives a penance—1, That we may satisfy for the temporal punishment due to our sins; 2, That we may amend our life.

× **61.** When God forgives the sin, does He not also remit the punishment due to that sin?

God always remits the eternal punishment, but not always the temporal punishment due to sin.

"Therefore Nathan the Prophet said to David: The Lord also hath taken away thy sin; nevertheless for this thing, the child that is born to thee shall surely die."—2 Kings xii. 13, 14.

62. What is the temporal punishment due to our sins?

The temporal punishment due to our sins is that which we have to suffer either here on earth, or in Purgatory.

63. Does our Confession become bad, if the penance is not performed?

No; the past Confession remains good; but we commit a new sin and deprive ourselves of many graces.

In case we have neglected the penance imposed, we should accuse ourselves of it in our next Confession. If the Confessor gives a penance which we are really unable to perform, we should respectfully tell him so.

64. Should we perform only that penance which the Confessor gives us?

We should also try to satisfy the Divine Justice by other voluntary works of penance, and by patience in our sufferings.

65. What else must we do after Confession?

After Confession we must—

1, Give thanks to God, and renew our good resolutions;

2, Perform our penance as soon as possible;

3, Repair, as well as we can, all injury we may have unjustly done to our neighbor; and,

4, Amend our lives, and employ the means to avoid sin in future.

"Sin no more, lest some worse thing happen to thee."—St. John v. 14; see St. Luke xi. 26.

Application. Be grateful to God for instituting the Sacrament of Penance, "this plank of safety after the shipwreck of the soul," as St. Augustine calls it. This sacrament offers you not merely remission of sin, but also consolation, light in doubts, and strength to do good. Make frequent use of it, but never without due preparation; lest this sacrament, so replete with grace, be for you a source of eternal perdition.

INDULGENCES.

66. By what means does the Church help us to discharge the temporal punishment due to our sins?

By the grant of Indulgences.

67. What is an Indulgence?

An Indulgence is a remission of the temporal punishment due to our sins, which the Church grants outside of the Sacrament of Penance.

68. What must we believe with regard to Indulgences?

We must believe—

1, That the Catholic Church has power to grant Indulgences;

2, That the use of them is very salutary to us.

69. From whom has the Catholic Church the power to grant Indulgences?

From Jesus Christ who said: "Whatsoever thou shalt loose on earth, it shall be loosed also in Heaven."—St. Matt. xvi. 19; xviii. 18.

× 70. From what source do Indulgences draw their power and efficacy?

From the treasury of the abundant merits of Jesus Christ and of the Saints.

71. What is required to gain an Indulgence?

To gain an Indulgence, we must:

1, Be in the state of grace; and

2, Perform the good works prescribed for the gaining of the Indulgence.

72. How many kinds of Indulgences are there?

There are two kinds:

1, *Plenary* Indulgences, which remit the whole debt of temporal punishment due to sin;

2, *Partial* Indulgences, which remit only a part of it.

Note. An Indulgence of forty days or seven years is a remission of such a debt of temporal punishment as a person would discharge if he did penance for forty days or seven years, according to the ancient Discipline of the Church.

73. Can Indulgences be applied also to the Souls in Purgatory?

Yes, all those which the Pope has declared to be applicable to them.

Application. Value and esteem Indulgences; they remit temporal punishments due to sin, encourage to Penance, to the practice of good works and to the reception of the Sacraments. Avail yourself of every opportunity of gaining them for yourself, and for the souls of the faithful departed.

EXTREME UNCTION.

1. What is Extreme Unction?

Extreme Unction is a Sacrament, in which by the anointing with holy oil and by the prayers of the Priest, the sick receive the grace of God for the good of their souls, and often also of their bodies.

2. Whence do we know that the Sacrament of Extreme Unction was instituted by Christ?

We know this from the constant teaching of the Church and from Holy Scripture.

"Is any man sick among you, let him bring in the Priests of the Church and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins, they shall be forgiven him."—St. James v. 14, 15.

3. What effects does Extreme Unction produce in the soul?

Extreme unction—

1, Increases sanctifying grace;

2, It remits venial sins, and also those mortal sins which the sick person repents of, but is no longer able to confess;

3, It removes the remains of sins already forgiven;

4, It strengthens the soul in its sufferings and temptations, especially in its agony.

4. What effects does Extreme Unction produce in the body?

It often relieves the pains of the sick person, and sometimes restores him even to health, when it is conducive to the salvation of his soul.

5. To whom can Extreme Unction be administered?

Extreme Unction can be administered to all who are baptized, have come to the use of reason and are in danger of death by sickness.

6. How are we to receive Extreme Unction?

1, In the state of grace; wherefore we must first confess our sins, or, if we cannot confess, make an Act of Perfect Contrition.

2, With faith, hope, charity, and resignation to the holy will of God.

7. When should we receive Extreme Unction?

We should receive Extreme Unction when we are in danger of death by sickness, but if possible, whilst we are yet conscious, and after the holy Viaticum.

8. How often can Extreme Unction be received?

Extreme Unction can be received as often as we are in danger of death by sickness, provided it be a different occasion of danger or a different sickness.

Application. When God in His mercy visits you with a dangerous illness, do not put off the receiving of the Sacraments to the last moment. How often eternity depends on this! Cruel and criminal would it be to keep the sick person in the dark concerning his danger, as many do through blind and false love, thus depriving him of the consolations of religion and letting him depart unprepared into eternity. Sick people sometimes falsely imagine, that because the last sacraments are administered to them they are bound to die.

HOLY ORDERS.

1. On whom did Christ Himself confer the Priesthood?

Christ Himself conferred the Priesthood upon His Apostles.

2. Was the Priesthood to end with the death of the Apostles?

Certainly not; no more than the Church was to end with their death.

3. How was the Priesthood continued?

The Priesthood was continued by the Sacrament of Holy Orders instituted by Christ.

4. What is the Sacrament of Holy Orders?

Holy Orders is a Sacrament, which confers on those who receive it the powers of the Priesthood, together with a special grace to discharge faithfully its sacred duties.

Paul and Barnabas were ordained by the laying on of hands. "Then they, fasting and praying, and imposing their hands upon them, sent them away."—Acts xiii. 3.

5. What are the principal powers of the Priesthood?

The principal powers of the Priesthood are:

1, The power to offer the Holy Sacrifice of the Mass;
2, The power to forgive sins.

6. Who can administer the Sacrament of Holy Orders?

Bishops only can administer the Sacrament of Holy Orders; for they have received this power by a special Consecration.

7. Can a Priest lose the sacred character received in his Ordination?

A Priest can never lose the sacred character received in his Ordination; for Holy Orders, like Baptism, imprints an indelible mark on the soul.

× 8. Who should become Priests?

Those only should become Priests whom God calls to this holy state.

Application. Always show proper respect and submission to Priests, as the representatives of God and the Dispensers of His Holy Mysteries; and often "pray the Lord of the harvest, that He send forth laborers into His harvest."—St. Matt. ix. 38

MATRIMONY.

1. What is the Sacrament of Matrimony?

Matrimony is a Sacrament by which two single persons, a man and a woman, are joined together in marriage, and receive grace from God to fulfil faithfully until death the duties of their state.

2. When was Matrimony instituted?

Matrimony was instituted in Paradise by God Himself; our Divine Saviour raised it to the dignity of a Sacrament.

"This is a great Sacrament, but I speak in Christ and in the Church."—Eph. v. 32.

× 3. How is this Sacrament received?

The bridegroom and the bride declare before their Pastor and two witnesses that they take one another as husband and wife, whereupon the Priest blesses their union.

× 4. Can the bond of marriage ever be dissolved?

Among Christians the bond of marriage can never be

dissolved; "what God hath joined together, let no man put asunder."—St. Matt. xix. 6; Rom. vii. 2.

Spiritual Authority can, for important reasons, allow a husband and wife to live separated from one another; but nevertheless they continue married people, even though the civil court should grant them a divorce. Neither of them can validly contract a second marriage whilst the other party is living.—See St. Matt. x. 11, 12; St. Luke xvi. 18.

× 5. What are the duties of married persons?

Married persons—

1, Should live together in peace, love, and conjugal fidelity until separated by death;

2, They should bring up their children in the fear of God;

3, They should help each other in working out their salvation;

4, The husband should support and cherish his wife; the wife should obey her husband in all that is just and honorable.

"Wives, be submissive to your husbands, as it behooveth in the Lord. Husbands, love your wives, and be not bitter towards them."—Col. iii. 18, 19.

× 6. What should those persons bear in mind who intend to enter the married state?

1, They should not thoughtlessly enter into an engagement to marry;

2, They should be properly instructed, and free from impediments;

3, They should live innocently whilst they are engaged;

4, They should give their Pastor timely notice of their intention;

5, They should enter the marriage state with a pure intention;

6, Before they marry they should make a good Confession and worthily receive Holy Communion.

"We are the children of Saints, and we must not be joined together like heathens that know not God."—Tob. viii. 5.

× 7. Is it a sin to break a promise of marriage?

Yes, it is a mortal sin, unless some just cause allows or requires the promise to be broken.

× 8. How many kinds of Impediments to marriage are there?

There are two kinds—

1, Such as render marriage *unlawful;* as, for instance, the forbidden times, the simple vow of chastity, a promise of marriage to another, etc.

2, Such as render marriage *null;* for instance, relationship and kindred to the fourth degree inclusive, spiritual affinity, etc.

× 9. What is understood by the *forbidden* times?

The times when the Church does not allow marriage to be solemnized, namely—

1, From the first Sunday in Advent to the Epiphany;

2, From Ash Wednesday to Low Sunday.

× 10. What should we think of *mixed* marriages; that is, marriages contracted between Catholics and non-Catholics?

For just and weighty reasons the Church has at all times disapproved of them, and she permits them only on certain conditions, namely:

1, That the Catholic party be allowed the free exercise of religion; and,

2, That all the children be brought up in the Catholic religion.

Mixed marriages are never contracted or blessed in the Church. In case one party is not even baptized, this should be made known before, for it is an impediment that makes marriage null.

Application. In the choice of a state of life consult, above all things, God and the salvation of your soul. Should you, after mature deliberation, believe yourself called to the married state, prepare yourself for it by earnest prayer, and the worthy reception of the Sacraments; ask your parents' advice, and consult not the promptings of passion. Be careful not to follow those who, by sin and vice, draw the curse of God upon their heads.

SACRAMENTALS.

1. What do you mean by Sacramentals?

By Sacramentals I mean:

1, All the things blessed or consecrated by the Church for the Divine service, or for our own pious use, as Holy Water, Oil, Salt, Palms, Candles, etc.;

2, Also the Exorcisms, Blessings, and Consecrations used by the Church.

2. Why are such things called Sacramentals?

They are called Sacramentals because they resemble the Sacraments, though essentially different from them.

× 3. What is the difference between Sacramentals and the Sacraments?

1, The Sacraments were instituted by Christ Himself; the Sacramentals by the Church, which has received the power from Christ to do so;

2, The Sacraments effect interior holiness by the power which God gave them; the Sacramentals benefit soul and body by the prayers and blessings of the Church.

4. Why should we make a devout use of Sacramentals?

Because through the Sacramentals we have a part in the prayers and blessings of the entire Church, in whose name the Priest consecrates and blesses them.

× 5. Have the prayers of the Church a special power?

Yes, the prayers of the Church have a special power, because her prayers are united with the prayers of Jesus Christ and of His Saints.

× 6. What does the Church usually pray for, when she consecrates or blesses?

For the averting of God's judgments, for protection against the devil, for the peace, the blessing, and the welfare of soul and body, etc.

7. What use should we make of Holy Water?

As pious Christians, we should bless ourselves with Holy Water, not only on entering and leaving the church, but also at home, praying that we may be made more and more pure, and be protected against all evil.

Application. Make a devout use of all things blessed by the Church, especially of Holy Water, relying with confidence on God's bounty and the prayers and blessings of His Church.

PRAYER.

1. What is Prayer?

Prayer is the raising up of our minds and hearts to God, to praise Him, to thank Him, or to beg His grace. Hence the names: Prayer of Praise, Prayer of Thanksgiving, Prayer of Petition.

2. Is Prayer necessary for salvation?

Yes, Prayer is necessary for salvation to all who have the use of reason.

× 3. Why is Prayer necessary?

1, Because we owe it to God, the Supreme Being;

2, Because it is commanded by Our Lord, and taught us by His example;

3, Because, without Prayer we shall not obtain the graces necessary to persevere to the end.

"Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you."—St. Luke xi. 9.

× 4. What are the principal fruits of Prayer?

Prayer,

1, unites us to God and raises our minds to Heaven;

2, It strengthens us against evil, and gives us power for good;

3, It affords us comfort in adversity, help in need, and the grace of perseverance unto death.

5. How must we pray that our prayers may be pleasing to God?

We must pray, 1, with Devotion; 2, with Humility; 3, with Confidence; 4, with Resignation to the will of God; and, 5, with Perseverance.

6. When do we pray with *Devotion?*

We pray with devotion, when we pray from the heart, and avoid all distracting thoughts as much as possible. Jesus said of the Pharisees: "This people honoreth Me with their lips, but their heart is far from Me."—St. Matt. xv. 8.

7. What must we do that we may pray with devotion?

Before Prayer we should banish all worldly thoughts,

be mindful of God's presence, and consider that we are about to address the Almighty.

"Before prayer prepare thy soul, and be not as a man that tempteth God."—Eccl. xviii. 23.

× 8. Are all the distractions in Prayer sinful?

Distractions are sinful only when we ourselves are the cause of them, or wilfully entertain them.

9. When do we pray with *Humility?*

We pray with humility, when we pray with a deep sense of our weakness and unworthiness.

"The prayer of him that humbleth himself shall pierce the clouds."—Eccl. xxxv. 21.

Example. The Pharisee and the Publican.—St. Luke xviii.

10. When do we pray with *Confidence?*

We pray with confidence, when we firmly hope that God will hear our prayer, so far as it tends to His honor and to our salvation.—St. James i. 6, 7.

11. Why should we hope that God will hear our prayer?

Because God *can* grant us all good things, and for Jesus' sake *will* do so.

"Amen, Amen, I say to you, if you ask the Father anything in My name, He will give it to you."—St. John xvi. 23.

12. When do we pray with *Resignation to the will of God?*

We pray with Resignation to the will of God, when we submit to God's will as to how and when He will grant what we pray for.

"Father, not My will, but Thine be done."—St. Luke xxii. 42.

13. When do we pray with *Perseverance?*

We pray with Perseverance, when we do not cease to pray, although God seems not to heed us, but continue to pray the more fervently.

Example. The woman of Chanaan (St. Matt. xv.)—Parable of the friend who asks for three loaves (St. Luke xi.).

× 14. But why do we not always obtain what we ask for?

We do not always obtain what we ask for,

1, Either because we do not pray as we ought; or,

2, Because we ask for what is a hindrance to our salvation; or,

3, Because we do not persevere in praying.

15. When ought we to pray?

Our Divine Lord says: "We ought always to pray and not to faint" (St. Luke xviii. 1). St. Paul says: "Pray without ceasing."—1 Thess. v. 17.

× 16. Is it possible to pray always?

Yes, we pray always, when we frequently raise up our minds and hearts to God, when we offer Him all our labors, sufferings, and pleasures, and are faithful in performing our daily devotions.

17. When are we to pray in a special manner?

We are to pray in a special manner, 1, during Divine Service in the Church; in the morning and at night; before and after meals; when the Angelus bell rings;

2, In time of temptation and of need, and during private and public calamities.

× 18. Why should we especially pray in Church?

We should especially pray in Church, because the Church is the house of God and of Prayer, where God most readily grants His favors, and where all we see and hear disposes us for prayer.

19. For whom must we pray?

We must pray for all mankind, friends and enemies, for the living and the dead; particularly,

1, For our parents, relatives, and benefactors;

2, For our spiritual and temporal superiors;

3, For sinners and all in need.

Application. Consider how happy you are, that you, a miserable worm of the earth and a sinful creature, are allowed to speak to God, the Most High, as a child speaks to its father. Prayer is an inexhaustible fountain of all good. Pray, therefore, often and willingly, both at home and in Church. In the course of the day now and then raise your mind and heart to God.

§ 1. The Lord's Prayer.

20. Which is the most excellent of all prayers?

The most excellent of all prayers is the *Our Father*, or the Lord's Prayer.

21. Why is the *Our Father* called the Lord's Prayer?

Because Christ Our Lord made it, and commanded us to say it.—St. Matt. vi.

22. What does the Lord's Prayer contain?

The Lord's Prayer contains a short Preface and Seven Petitions.

23. What do you call the Preface of the Lord's Prayer?

These words: "*Our Father who art in Heaven.*"

24. Of what does the word *Father* remind us?

The word Father reminds us, that God is our Father, and that we ought to pray to Him with childlike reverence, love, and confidence.

25. Why do we say *our* Father, and not *my* Father?

We say *our* Father, because God is the Father of *all* men, and we, as His children, should love one another as brethren, and pray for one another.

26. Why do we add: *Who art in Heaven?*

To call to our mind that, being but pilgrims on earth, we are to detach our hearts from earth, and raise them to Heaven, our true home.

27. What do we ask for in the first Petition: *Hallowed be Thy Name?*

In the first Petition we ask that God may be better known, loved, and honored by us and by all men, and that His holy name may never be profaned or blasphemed.

28. What do we ask for in the second Petition: *Thy Kingdom come?*

In the second Petition we ask,

1, That God by His Grace and Love may reign in our hearts;

2, That after this life He may admit us all into the Kingdom of Heaven.

29. What do we ask for in the third Petition: "*Thy Will be done on earth as it is in Heaven*"?

In the third Petition we ask, that we and all men may do the will of God on earth, as faithfully and cheerfully as the Angels and Saints do it in Heaven.

30. What do we ask for in the fourth Petition: "*Give us this day our daily bread*"?

In the fourth Petition we ask, that God would give us all that is daily necessary for soul and body.

× 31. Why do we say: "*this day*" and "*daily*"?

We say "*this day*" and "*daily*" because we ought *each day* to ask for only that which is necessary, not for what is superfluous.

"Having food and wherewith to be covered, with these we are content."—1 Tim. vi. 8.

32. What do we ask for in the fifth Petition: "*Forgive us our trespasses as we forgive them that trespass against us*"?

In the fifth Petition we ask, that God would so forgive us all our sins as we forgive them who have offended us.

Example—Parable of the wicked servant.—St. Matt. xviii.

33. What do we ask for in the sixth Petition: "*Lead us not into temptation*"?

In the sixth Petition we ask, that God would remove from us all temptations and dangers of sin, or at least give us grace to resist them.

× 34. Why does God allow us to be tempted?

God allows us to be tempted—

1, To keep us humble and watchful;

2, To increase our merits and our zeal for virtue.—St. Matt. xxvi. 41; St. James i. 12.

35. What do we ask for in the seventh Petition: "*But deliver us from evil*"?

In the seventh Petition we ask, that God would preserve us from all evil of body and soul, especially from sin and eternal perdition.

36. Why do we add the word "*Amen*"?

We add "*Amen*" or "*So be it*" to express our ardent desire and our confidence of being heard.

Application. Always say the Lord's Prayer with great attention, respect, and devotion, remembering that Our Lord, who taught us this prayer, prays with and for us. It is a good practice occasionally to recite slowly the Lord's Prayer, pondering on the words or petitions as we proceed.

§ 2. The Angelical Salutation.

37. What prayer do Catholics usually say after the *Our Father*?

The prayer said in honor of the Mother of God, and called the Angelical Salutation, or "*Hail Mary.*"

"For behold, henceforth all generations shall call me blessed."—St. Luke i. 48.

38. How many parts has the "*Hail Mary*"?

The "*Hail Mary*" has two parts: a *Prayer of Praise* and a *Prayer of Petition.*

39. Of what is the *Prayer of Praise* composed?

1, Of the words of the Archangel Gabriel: "Hail (Mary) full of grace, the Lord is with Thee; blessed art Thou among women;" and,

2, Of the words of St. Elizabeth: "And blessed is the fruit of Thy womb" (Jesus).—St. Luke i. 42.

40. Why do we call Mary "*full of grace*"?

1, We call Mary "full of grace" because she was filled with grace even before Her birth;

2, Because she ever increased in grace;

3, Because she brought forth the Author of all grace.

41. Why do we say: "*The Lord is with Thee*"?

We say "*the Lord is with Thee,*" because the ever-blessed Virgin Mary was most closely united with God on earth, and is now, as Queen of all Saints, near to the throne of God in Heaven.

42. Why do we say "*Blessed art Thou among women*"?

We praise Mary, because she was chosen from amongst all the daughters of Eve, to be the Virgin Mother of God.

43. Why do we add these words: "*Blessed is the fruit of Thy womb, Jesus*"?

We add these words.

1, Because we praise Mary for the sake of Jesus; and,
2, Because we cannot venerate the Mother without at the same time adoring Her Divine Son.

44. Of what words is the Prayer of Petition composed?

The Prayer of Petition is composed of the words added by the Church: "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen."

45. Why were these words added by the Church?

These words were added by the Church, to implore the intercession of the Blessed Virgin in all our necessities, and to obtain through Her the special grace of a happy death.

46. Why is the Church-bell rung morning, noon, and night?

To invite us to say the "Angelus."

See "*the Angelus*" among the Prayers, page 133.

✕ 47. Why do we say the Angelus?

We say the Angelus,
1, To give thanks to God for the Incarnation of Christ;
2, To honor the Blessed Virgin and to recommend ourselves to Her protection.

✕ 48. What is the Rosary?

The Rosary is a very useful and easy form of prayer, mental as well as vocal, introduced by St. Dominic in the thirteenth century; it has been approved by the Church, and is universally practised by good Christians.

✕ 49. Of what does the Rosary consist?

The Rosary consists of the Apostles' Creed, the Glory be to the Father, the Our Father, and the Hail Mary, succeeding each other in a certain order, accompanied by meditation on the principal mysteries of our Redemption.

See page 139.

Application. Honor the Blessed Virgin in a special manner; cultivate childlike devotion to Her; recommend yourself every day to Her powerful protection; call on Her in all your necessities, troubles, and temptations. Strive especially to imitate Her charity, patience, humility, purity, and Her other virtues.

CEREMONIES AND RELIGIOUS PRACTICES OF THE CHURCH.

1. What is meant by Ceremonies of the Church?

Certain significant signs or actions, ordained by the Church for the celebration of the Divine Service.

× 2. Why do you call Ceremonies *significant signs or actions?*

Because they have a mystical meaning, elevating our souls to religious and Divine things.

For example:

The Altar represents Calvary.

The Vestments of the Priest remind us of the sufferings of our Saviour who is represented by the Priest during the Holy Sacrifice of the Mass.

The Amice is a white linen veil which the priest first rests on his head and then fastens round his shoulders. It represents the veil with which the Jews covered the face of Christ, when they buffeted Him in the house of Caiphas, and bade Him prophesy who it was that struck Him.—St. Luke xii. 64.

The Alb is a large white tunic which descends to the feet. It represents the white garment that Herod put on our Lord.

The Cincture is a cord passed round the waist and used for holding up the alb.

The Maniple is a vestment which the priest carries upon his left arm.

The Stole is a vestment which the priest passes around his neck and crosses over his breast. The cincture, maniple, and stole represent the cords and bands with which our Lord was bound during His Passion.

The Chasuble, or outward vestment, represents the purple garment with which Jesus was clothed in derision as a mock king in the house of Pilate. Upon this garment is a large cross to remind us of that which Christ bore to Calvary.

In these vestments the Church makes use of five colors, viz.: (1) *White,* on the feasts of our Lord, of the Blessed Virgin, of the angels, and of saints that were not martyrs. (2) *Red,* on the feasts of Pentecost, of the finding and exaltation of the cross, and of the apostles and martyrs. (3) *Purple,* which is the penitential color, used in the penitential times of Advent and Lent, and upon Vigils and Ember days. (4) *Green,* on most other Sundays and ordinary days throughout the year. (5) *Black,* on Good Friday and in Masses for the Dead.

The Corporal is a square piece of linen upon which the Host rests from the Offertory to the priest's Communion.

The Pall is a square piece of linen, by which the cup of the chalice is covered. The corporal, the pall, and the altar-cloths, of which there are three, represent the linen in which the dead body of Christ was shrouded and buried.

The Chalice is the cup which the priest uses at the altar, in which to consecrate, and from which to receive, the precious Blood of our Lord.

The Paten is a golden plate upon which the priest puts the Host, which he offers and consecrates in the Mass.

The Ciborium is a sacred vessel resembling a chalice, closed with a lid, in which the Holy Eucharist is kept for giving Communion to the Faithful.

The Monstrance is a kind of portable tabernacle made in such a manner that the Blessed Sacrament may be distinctly seen by the Faithful. This vessel is sometimes called the "Remonstrance."

Lighted Candles are always upon the altar during Mass, (1) to honor the victory and triumph of Jesus by these lights, which are tokens of our joy and of His glory; and (2) to denote the *light of faith* with which we are to approach Him, and to signify that Christ is "the true light which enlighteneth every man that cometh into the world."

The Missal is the Mass-book wherein the liturgy of the Mass is contained.

A Small Bell is rung at certain times during Mass to give notice to such as cannot see the altar, of the more solemn parts of the sacrifice.

Incense is symbolical of prayer, according to the words of David: "Let my prayer, O Lord, be directed as incense in Thy sight." The priest is incensed because he is the representative of Jesus Christ. To offer incense to a person was a mark of great honor among the ancients.

The Tabernacle Veil is to remind us of the hidden presence of our Lord in the Blessed Sacrament of the altar.

By Standing during the Gospel, we manifest our respect for the word of God and our readiness to confess our Faith.

The Ashes blest on Ash-Wednesday remind us that "we are dust, and unto dust we shall return," and that we must do penance.

3. Why has the Church ordained Religious Ceremonies?

The Church has ordained religious ceremonies to help

us to raise our souls to God and to the contemplation of Divine things.

Though many people assist at Divine Service without understanding the meaning of the ceremonies, yet even they will be deeply impressed with the solemn nature of the Service, for instance, of Mass and the administration of the Sacraments, at which ceremonies are principally used. The Ceremonies of Holy Week, for instance, are particularly grand and impressive.

× 4. Has God approved of the use of Ceremonies?

Yes; God has approved of the use of Ceremonies; for,

1, God Himself prescribed several kinds of ceremonies in the Old Law;

2, Christ our Lord made use of various ceremonies, as when He healed the man that was deaf and dumb (St. Mark vii.), when He gave sight to the man born blind (St. John ix.), etc.

× 5. What are Confraternities?

Confraternities are pious Associations, mostly approved of by the Popes, and established for purposes of mutual prayer and encouragement, for the performance of good works and the frequentation of the Sacraments.

In Catholic countries we find a great variety of religious usages; for instance, the solemn escorting of the Blessed Sacrament, when it is borne to the sick; processions in the open air, with display of Cross and banners, with music, song, and prayer; Pilgrimages to Holy Places or Shrines: all of which beautiful practices, when performed in strict accordance with the spirit and intention of the Church, are highly praiseworthy



APPENDIX.

PRAYERS.

The Holy Sign of the Cross.

✠ In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Lord's Prayer (7 Petitions).

Our Father who art in heaven,
1, Hallowed be Thy name;
2, Thy kingdom come;
3, Thy will be done on earth as it is in heaven;
4, Give us this day our daily bread;
5, And forgive us our trespasses as we forgive them who trespass against us;
6, And lead us not into temptation;
7, But deliver us from evil. Amen.

The Angelical Salutation (3 Parts).

1, Hail Mary, full of grace, the Lord is with Thee, blessed art thou among women,
2, And blessed is the fruit of thy womb, Jesus.
3, Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

The Apostles' Creed (12 Articles).

1, I believe in God the Father Almighty, Creator of heaven and earth;
2, And in Jesus Christ, His Only Son, our Lord,
3, Who was conceived of the Holy Ghost, born of the Virgin Mary,
4, Suffered under Pontius Pilate, was crucified, dead and buried;

5, He descended into hell; the third day He rose again from the dead;

6, He ascended into heaven, sitteth at the right hand of God the Father Almighty;

7, From thence He shall come to judge the living and the dead.

8, I believe in the Holy Ghost;

9, The Holy Catholic Church, the communion of Saints;

10, The forgiveness of sins;

11, The resurrection of the body;

12, And life everlasting. Amen.

The Gloria Patri.

Glory be to the Father, and to the Son, and to the Holy Ghost! As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Confiteor.

I confess to Almighty God, to the blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the Holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the Holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, forgive me my sins, and bring me to everlasting life! Amen.

May the Almighty and Merciful Lord grant me pardon, absolution, and remission of all my sins! Amen.

THE THREE THEOLOGICAL VIRTUES.

An Act of Faith.

O my God! I firmly believe all the sacred truths which the Catholic Church believes and teaches, because Thou hast revealed them, who canst neither deceive nor be deceived.

An Act of Hope.

O my God! relying upon Thy infinite goodness and promises, I hope to obtain pardon for my sins, the assistance of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

An Act of Love.

O my God! I love Thee above all things with my whole heart and soul, purely because Thou art infinitely perfect, and deserving of all love; I love also my neighbor as myself, for the love of Thee; I forgive all who have injured me, and ask pardon of all whom I have injured.

An Act of Contrition.

O my God! I am most heartily sorry for all my sins, and I detest them above all things from the bottom of my heart, because they displease Thee, O my God! who art most deserving of all my love; and I firmly purpose, by Thy holy grace, never more to offend Thee, and to do all that I can to atone for my sins and to amend my life.

The Salve Regina.

Hail holy Queen, Mother of Mercy, our Life, our Sweetness, and our Hope; to thee do we cry, poor banished sons of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious Advocate, thine eyes of mercy towards us, and, after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

The Memorare.

Remember, O most gracious Virgin Mary, that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence I fly unto thee, O Virgin of Virgins, my Mother! To thee I come, before thee I stand sinful and sorrowful.

O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen.

The Angelus.

To be said Morning, Noon, and Night.

I V. The angel of the Lord declared unto Mary.
R. And she conceived of the Holy Ghost. Hail Mary! etc.

II. V. Behold the handmaid of the Lord.
R. May it be done unto me according to Thy word. Hail Mary! etc.

III. V. And the Word was made flesh.
R. And dwelt among us. Hail Mary! etc.
V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.

Let us pray.

Pour forth, we beseech Thee, O Lord, Thy Grace into our hearts, that we, to whom the Incarnation of Christ Thy Son was made known by the message of an angel, may, by His passion and cross, be brought to the glory of the resurrection, through the same Christ our Lord. Amen.

The Regina Cœli.

(Said in place of the Angelus from Easter to Trinity Sunday.)

Queen of heaven! rejoice, Alleluia;
For He whom Thou wast made worthy to bear, Alleluia;
Hath risen, as he said, Alleluia.
Pray for us to our God, Alleluia.
V. Rejoice and be glad, O Virgin Mary, Alleluia.
R. For the Lord hath risen indeed, Alleluia.

Let us pray.

God, who through the resurrection of Thy Son, our Lord Jesus Christ, hast vouchsafed to make glad the world, grant us, we beseech Thee, that through the intercession of the Virgin Mary, His Mother, we may attain the joys of eternal life. Through the same Christ our Lord.
R. Amen.

Prayer to the Guardian Angel.

Angel of God, my guardian dear,
To whom His love commits me here,
Ever this day be at my side,
To light and guard, to rule and guide. Amen.

For the Faithful Departed.

O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their sins, that through the devout prayers of Thy Church on earth they may obtain that remission of pain which they have ever desired: who livest and reignest, etc. Amen.

V. Eternal rest give to them, O Lord!
R. And let everlasting light enlighten them.
V. May they rest in peace.
R. Amen.

Prayer to the Holy Ghost.

Come, O Holy Ghost, fill the hearts of Thy faithful and kindle in them the fire of Thy love.

V. Send forth Thy Spirit and they shall be created.
R. And Thou wilt renew the face of the earth.

Let us pray.

O God! who by the light of the Holy Ghost didst instruct the hearts of the faithful, grant us by this same Holy Spirit, a love and relish of what is right and just, and a constant enjoyment of His comforts, through Jesus Christ our Lord.

A Prayer to be said before our Actions.

Prompt, we beseech Thee, O Lord! our actions by Thy holy inspiration, and carry them on by Thy gracious assistance, that every prayer and work of ours may always begin from Thee, and by Thee be happily ended. Through Christ our Lord. Amen.

MORNING PRAYERS.

As soon as you awake make the sign of the cross and say:

Glory be to God the Father, who has created me. Glory be to God the Son, who has redeemed me. Glory be to God the Holy Ghost, who has sanctified me.

Blessed be the Holy and undivided Trinity, now and for evermore. Amen.

When dressed, kneel and say: In the name of the Father, etc.

O great God, the Sovereign Lord of heaven and earth! I prostrate myself before Thee. With all the Angels and Saints I adore Thee. I acknowledge Thee to be my Creator and Sovereign Lord, my first beginning and my last end. I render to Thee the homage of my being and life. I submit myself to Thy holy will, and I devote myself to Thy divine service this day and forever.

An Act of Faith, of Hope, of Love (page 132).

An Act of Thanksgiving.

O glorious Trinity! I praise Thee and give Thee thanks for the numberless benefits Thou hast bestowed upon me. I thank Thee, O heavenly Father! for having created me to Thy own image and likeness, and for having preserved me to this day. I thank Thee, O merciful Son! for having redeemed me by Thy death, and so often fed me with thy precious body and blood. I thank Thee, O Holy Ghost! for having cleansed my soul by Thy grace in holy baptism, for having called me to the true faith, and so often washed me from my sins in the sacrament of penance. I thank Thee, O most bountiful God! for having preserved me the past night, and granting me this day to serve Thee. I earnestly invite all the saints of heaven and earth to join with me in praise and thanksgiving for Thy infinite goodness.

Grant that I may spend this day well, and rather die than commit a mortal sin.

O my God! grant, I beseech Thee, that whatever I do this day may be pleasing to Thee; and vouchsafe to direct all my actions to Thy honor and glory.

To the Blessed Virgin.

O Mary, my Queen and my Mother, I offer myself entirely to Thee, and in order to prove myself devoted to Thee, I consecrate to Thee this day my sight, my hearing, my speech, my heart, my whole being.

Since, therefore, I am Thine, O good Mother, preserve and defend me as Thy property and possession.

To the Angel Guardian and Patron Saint.

O blessed spirit whom God in His mercy has appointed to watch over me, intercede for me this day, that I may not stray from the path of virtue. Thou also, O happy Saint whose name I bear, pray for me, that I may serve God faithfully in this life, as Thou hast done, and glorify Him eternally with Thee in heaven. Amen.

Our Father, Hail Mary, I believe in God, Salve Regina (pages 130–132).

The Angelus Domini (page 133).

May the divine assistance remain always with us, and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

May the peace and blessing of Almighty God, the Father, Son, and Holy Ghost, descend upon us and remain with us forever. Amen.

Before you begin your work say:

O my God! I offer Thee this work; vouchsafe to give it Thy blessing.

During the Day.

Raise your mind to God from time to time, especially when you hear the clock strike, saying:

Grant, O my God! that all the actions of this hour, and those of every moment of my life, may be to Thy honor and glory.

As soon as you perceive you have fallen into any sin, ask pardon for it, saying:

O my God! I am heartily sorry for having offended Thee. I make a firm resolution, with the help of Thy grace, never more to fall into this sin, to confess it, to do penance for it. and avoid the occasions of it.

Before meals say:

✠ In the name of the Father, etc., Our Father, etc., Hail Mary, etc.

Bless us, O Lord! and these, Thy gifts, which we are about to receive from Thy bounty, through Christ our Lord. Amen.

After meals say:

✠ In the name of the Father, etc., Our Father, etc., Hail Mary, etc.

We give Thee thanks, O Almighty God, for all Thy benefits, who livest and reignest, world without end. Amen.

EVENING PRAYERS.

At night, before going to bed, kneel down and say the following prayers:

✠ In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the Holy and undivided Trinity, now and for evermore. Amen.

Come, O Holy Ghost! fill the hearts of Thy faithful, and kindle in them the fire of Thy divine love.

Place yourself in the presence of God.

Great God! Lord of heaven and earth! I prostrate myself before Thee. With all the Angels and Saints I adore Thee. I acknowledge Thee to be my Creator and Sovereign Lord, my first beginning and my last end. I render to Thee the homage of my being and life. I submit myself to Thy holy will, and I devote myself to Thy divine service now and forever.

Here repeat the Acts of Faith, Hope and Love (pages 131, 132). Then return thanks to God for the favors bestowed on you.

How shall I be able to thank Thee, O Lord! for all Thy favors? Thou hast thought of me from all eternity; Thou hast brought me forth from nothing; Thou hast given Thy life to redeem me, and thou continuest daily to load me with Thy favors. Alas! my God, what return can I make Thee for all Thy benefits, and particularly for the favors of this day? Join me, ye blessed Spirits, and all ye elect, in praising the God of mercies, who is so good to so unworthy a creature.

Ask for Light to discover the sins you have committed this day.

O Holy Ghost! Eternal source of light, show me, I beseech Thee, the sins I have committed this day in thought, word and action, and grant me a perfect sorrow for them.

Examine your conscience.—Reflect where you have been this day, in what company, etc. Call to mind the duties of your state and your different offences.

Against God.—Omission or negligence in religious duties; irreverence in church; wilful distractions at prayer; oaths; murmurings; want of confidence and resignation.

Against your neighbor.—Rash judgments; hatred; jealousy; contempt; desire of revenge; quarrelling; passion; imprecations; injuries; detraction; raillery; damaging in goods or reputation; bad example; scandal; want of obedience, respect, charity or fidelity.

Against yourself.—Vanity; human respect; lies, thoughts, desires, discourses or actions contrary to purity; intemperance; impatience or rage; sloth.

Say the Confiteor (page 131).

Act of Contrition (page 132).

Pour down Thy blessing, O Lord! on thy Holy Church, on our Holy Father the Pope, on this diocese, on our Rt. Rev. Bishop (or Most Rev. Archbishop) and all pastors of souls; on this country, on our superiors temporal and spiritual, on our congregation; on this family, on our parents, relations, benefactors, friends and enemies. Help the poor, the sick, and those that are in their agony; convert all heretics and enlighten the infidels.

Pray for the Faithful Departed (see page 134).

Memorare (page 132).

O my Holy Angel! be thou my protector. And thou my Holy Patron Saint N. and all the Saints of God, pray to the Lord our God for me. Glory be to the Father, etc.

On going to bed say:

✠ In the name of our Lord Jesus Christ crucified I lay myself down to rest; may He bless, govern and preserve me, and bring me to everlasting life. Amen.

THE ROSARY OF THE BLESSED VIRGIN.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.
I believe in God the Father, etc.,
Our Father, etc.,
Hail Mary, three times.
Glory be to the Father, etc.

THE FIRST PART.

The Five Joyful Mysteries.

FIRST MYSTERY.—The Incarnation. *Our Father, ten Hail Marys, Glory be to the Father.*

SECOND MYSTERY.—The visitation of the Blessed Virgin to her cousin St. Elizabeth. *Our Father, etc.*

THIRD MYSTERY.—The birth of our Lord Jesus Christ in Bethlehem. *Our Father, etc.*

FOURTH MYSTERY.—The presentation of our Blessed Lord in the temple. *Our Father, etc.*

FIFTH MYSTERY.—The finding of the Child Jesus in the temple. *Our Father, etc.* "*Hail, Holy Queen*" (*page* 132).

V. Pray for us, O holy mother of God.
R. That we may be made worthy of the promises of Christ.

Let us pray.

O God, whose Only Begotten Son, by His life, death and resurrection, has purchased for us the rewards of eternal life! grant, we beseech Thee, that, meditating upon these mysteries in the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise, through the same Christ our Lord. Amen.

✠ In the name of the Father, etc.

THE SECOND PART.

The Five Sorrowful Mysteries.

FIRST MYSTERY.—The prayer and bloody sweat of our Blessed Saviour in the garden. *Our Father, etc.*

SECOND MYSTERY.—The scourging of our Blessed Lord at the pillar. *Our Father, etc.*

THIRD MYSTERY.—The crowning of our Blessed Saviour with thorns. *Our Father, etc.*

FOURTH MYSTERY.—Our Saviour carrying His cross. *Our Father, etc.*

FIFTH MYSTERY.—The Crucifixion. *Our Father, etc. "Hail, Holy Queen," etc., "Pray for us," etc., and "O God," etc., as in First Part.*

THE THIRD PART.

The Five Glorious Mysteries.

FIRST MYSTERY.—The resurrection of Christ from the dead. *Our Father, etc.*

SECOND MYSTERY.—The ascension of Christ into heaven. *Our Father, etc.*

THIRD MYSTERY.—The coming of the Holy Ghost upon the Apostles and disciples. *Our Father, etc.*

FOURTH MYSTERY.—The assumption of the Blessed Virgin Mary into heaven. *Our Father, etc.*

FIFTH MYSTERY.—The coronation of the Blessed Virgin Mary in heaven. *Our Father, etc. "Hail, Holy Queen," etc., "Pray for us," etc., and "O God," etc.*

The Eight Beatitudes.—St. Matt. v.

1. Blessed are the poor in spirit; for theirs is the kingdom of heaven.
2. Blessed are the meek; for they shall possess the land.

3. Blessed are they that mourn; for they shall be comforted.
4. Blessed are they that hunger and thirst after justice; for they shall be filled.
5. Blessed are the merciful; for they shall obtain mercy.
6. Blessed are the clean of heart; for they shall see God.
7. Blessed are the peace-makers; for they shall be called the children of God.
8. Blessed are they that suffer persecution for justice' sake; for theirs is the kingdom of heaven.

The Four Last Things to be Remembered.

1, Death; 2, Judgment; 3, Heaven; 4, Hell. "In all thy works remember thy last end and thou shalt never sin."—Ecclus. vii. 40.

Pious Ejaculations.

To be repeated often during the day. There is an Indulgence attached to each of these short prayers.

Jesus, Mary, Joseph! I give my heart and soul to you.
Jesus, Mary, Joseph! assist me in life and in death.
Jesus, Mary, Joseph! may I expire in your sweet embrace.

(An Indulgence of 100 days for each of these three aspirations.)

May the Divine Heart of Jesus and the Immaculate Heart of Mary be forever praised, blessed, loved, served, and glorified by men and Angels. Amen.

(Indulgence 60 days every day.)

May the most just, most high, and most amiable will of God be done in all things, be praised and magnified forever.

My sweetest Jesus, be not my judge, but my Saviour.

Jesus, my God, I love Thee above all things.

Eternal Father! I offer Thee the precious blood of Jesus, in satisfaction for my sins, and for the wants of Holy Church.

O sweetest heart of Jesus! I implore
That I may ever love Thee more and more.

Sweet heart of Mary, be my salvation!

St. Joseph, friend of the Sacred Heart, pray for us

MANNER OF SERVING AT MASS.

Let the Server kneel at the left side of the Priest, and answer as follows:

PRIEST. In nomine Patris, et Filii, et Spiritus Sancti. Amen. Introibo ad altare Dei.

SERVER. Ad Deum qui lætificat juventutem meam.

P. Judica me, Deus; et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

S. Quia tu es, Deus, fortitudo mea, quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

P. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

S. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea, et quare conturbas me?

S. Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

S. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

S. Ad Deum qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

S. Qui fecit cœlum et terram.

P. Confiteor Deo, etc.

Bow your head when the Priest begins the *Confiteor*, and continue bent till the *Dominus vobiscum*.

S. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

P. Amen.

S. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis et tibi, pater [*here turn your head towards the Priest, and then go on*], quia peccavi nimis cogitatione, verbo, et opere [*striking your breast thrice, say*], mea culpa, mea culpa, mea maxima culpa: ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, pater [*here turn again towards the Priest*], orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri, etc.
S. Amen.

P. Indulgentiam, etc.
S. Amen.

P. Deus tu conversus vivificabis nos.
S. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.
S. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.
S. Et clamor meus ad te veniat.

P. Dominus vobiscum.
S. Et cum spiritu tuo.

ter the Introit.

P. Kyrie eleison.
S. Kyrie eleison.

P. Kyrie eleison.
S. Christe eleison

P. Christe eleison.
S. Christe eleison.

P. Kyrie eleison.
S. Kyrie eleison.

P. Kyrie eleison.
P. Dominus vobiscum; *or*, Flectamus genua.
S. Et cum spiritu tuo; *or*, Levate.

P. Per omnia sæcula sæculorum.
S. Amen.

At the end of the Epistle say, *Deo gratias*, and after the Gradual and Alleluia, or Tract, remove the book to the Gospel side of the altar, and return to the Epistle side—make a genuflection or a low reverence as you pass the middle of the altar, then stand up whilst the Gospel is read.

At the Gospel.

P. Dominus vobiscum.
S. Et cum spiritu tuo.

P. Initium, *or* Sequentia, sancti Evangelii, etc.

Here make the sign of the cross—1st, upon your forehead, 2d, upon your mouth, 3d, upon your breast, and say, *Gloria tibi, Domine.*

At the end of the Gospel, say,
S. Laus tibi, Christe.

P. Dominus vobiscum.
S. Et cum spiritu tuo.

At the Offertory.

Going to the middle of the altar, kneel and make a reverence, then proceed to prepare the wine and water; present them to the Priest, making a reverence; afterwards pour water on his fingers, present him with a towel, and return to your place at the Epistle side of the altar.

P. Orate fratres, etc.
S. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

At the Preface.

P. Per omnia sæcula sæculorum.
S. Amen.

P. Dominus vobiscum.
S. Et cum spiritu tuo.

P. Sursum corda.
S. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.
S. Dignum et justum est.

When the Priest says, *Sanctus, sanctus, sanctus*, etc., ring the bell each time he pronounces it. When he spreads his hands

over the chalice, ring the bell; then proceed to the centre of the altar, where, kneeling, ring the bell with your right, and hold up the vestment with your left hand, during the Elevation; then return to your former place and as often as you pass by the Blessed Sacrament, make a genuflection.

P. Per omnia sæcula sæculorum.
S. Amen.

P. Et ne nos inducas in tentationem.
S. Sed libera nos a malo.

P. Per omnia sæcula sæculorum.
S. Amen.

P. Pax Domini sit semper vobiscum.
S. Et cum spiritu tuo.

At the Communion.

Each time the Priest says, *Domine non sum dignus*, ring the bell. When he has received the chalice, serve him with wine only; on his presenting the chalice again, serve him with wine and water. Remove the book to the Epistle side of the altar, and retire to your place on the Gospel side.

P. Dominus vobiscum.
S. Et cum spiritu tuo.

P. Per omnia sæcula sæculorum
S. Amen.

P. Dominus vobiscum.
S. Et cum spiritu tuo.

P. Ite, missa est; *or*, Benedicamus Domino.
S. Deo gratias.

NOTE.—In Masses for the Dead, the Priest says,

P. Requiescat in pace.
S. Amen.

Remove the book if left open, kneel before the centre of the altar and receive the Priest's blessing.

P. Pater, et Filius, et Spiritus Sanctus.
S. Amen.

Then rise.

P. Dominus vobiscum.
S. Et cum spiritu tuo.

P. Initium, *or*, Sequentia sancti Evangelii secundum, etc.
S. Gloria tibi, Domine.

At the end of the Gospel, say,

S. Deo gratias.

Give the Priest his biretta or cap, and go before him to the Sanctuary.

THE ECCLESIASTICAL YEAR.

The Ecclesiastical Year is the cycle of holy seasons and days ordained by the Church, beginning with the first Sunday in Advent and closing with the last Sunday after Pentecost. Its object is:

1, To bring to our mind, in the course of the year, the principal mysteries of Christianity;

2, To praise God and give Him thanks;

3, To impress more deeply on our minds the mysteries of religion;

4, To make us partakers of many graces; and,

5, To encourage us to lead a holy life.

I. The Seasons of the Ecclesiastical Year are:

1, *Advent*, from the first Sunday in Advent to Christmas;

2, *Lent*, from Ash-Wednesday to Easter Sunday;

3, *Easter*, from Easter Sunday to Trinity Sunday.

Note. The times from Christmas to Lent, and from Trinity Sunday to the first Sunday in Advent, have no particular names.

The season of *Advent* prepares us for the birth of Christ in our hearts. "Prepare ye the way of the Lord."—St. Luke iii. 4.

The season of *Lent* is set aside to prepare us for Easter and for our spiritual resurrection.

The season of *Easter* calls us to rejoice at Our Blessed Lord's Resurrection, and to rise to a new life, that may ensure our promised glory in heaven.

Note. The Feasts marked × are the Holy-days of obligation

II. Chief Feasts of Our Lord.

✠ 1. CHRISTMAS—the 25th of December—

The celebration of Christ's Nativity in a stable at Bethlehem. On this day priests are allowed to say three Masses in honor of the threefold birth of Our Divine Saviour:

1, His *eternal* birth in the bosom of His Father;
2, His *temporal* birth in the stable at Bethlehem;
3, His *spiritual* birth in the hearts of the just.

✕ The CIRCUMCISION—1st of January—

The day on which Our Lord received the adorable name *Jesus*.

As it is the first day of the New Year, we thank God for His favors in the past year, and beg for a continuance of His bounty in the new year.

The EPIPHANY—6th of January—

In memory of Our Blessed Saviour's manifestation to the Gentiles, represented by three Kings of the East, who, guided by a wonderful star, came to adore the Divine Infant.

EASTER SUNDAY—

The celebration of Our Blessed Lord's glorious Resurrection from the dead, His triumph over death and hell, the completion of the Redemption, and our hope of a happy resurrection.

✕ The ASCENSION of Our Lord into heaven, on the fortieth day after Easter.

PENTECOST—the fiftieth day after Easter—

Commemorates the coming of the Holy Ghost on the Apostles.

CORPUS CHRISTI—

A feast instituted to give special adoration to the Body and Blood of Jesus Christ, really present in the

Blessed Sacrament of the Altar. This festival is kept on the first Thursday after Trinity Sunday.

FEAST OF THE SACRED HEART OF JESUS—

Kept on the Friday after the Octave of Corpus Christi, to honor the infinite love of the Heart of Jesus for all mankind, and, in some manner, to repair the outrages to which He is exposed in the Blessed Eucharist.

III. Principal Feasts of the Blessed Virgin.

× IMMACULATE CONCEPTION—8th of December—

On this day we celebrate the singular privilege by which the Blessed Virgin from the first instant of her conception, by a special grace of God, in virtue of the merits of Jesus Christ, Saviour of mankind, was preserved intact from every taint of original sin.

This is the Patronal Feast of the United States.

The NATIVITY OF THE BLESSED VIRGIN—8th of September.

The PRESENTATION OF THE BLESSED VIRGIN—21st of November—

Mary, when three years old, was presented in the temple of Jerusalem by her parents, St. Joachim and St. Anne, in order to offer herself to the Lord.

The ANNUNCIATION—25th of March—

A feast kept in honor of the Archangel Gabriel being sent to our Blessed Lady at Nazareth, to announce to her that she was chosen to be the Mother of God.

The PURIFICATION—2d of February—

Forty days after Christ's birth Mary presented Him in the temple at Jerusalem. This day is also called Candlemas, because the Church blesses her candles for use during the year, as Christ, "a light to the revelation of the Gentiles and the glory of His people Israel" (St. Luke ii. 32), appeared for the first time in the temple.

It is a time-honored custom to take candles to the church, to have them blessed.

FEAST OF THE SEVEN DOLORS or Sorrows of Mary—on the Friday after Passion Sunday—

In memory of the Blessed Virgin's Sorrows, which were chiefly seven:

1, Simeon's prophecy: "And thy own soul a sword shall pierce;"

2, The flight into Egypt;

3, The three days' loss of Jesus;

4, The carrying of the Cross;

5, The Crucifixion;

6, The receiving the lifeless body of Jesus from the cross;

7, The burial of Jesus.

× The ASSUMPTION OF THE BLESSED VIRGIN into heaven—15th of August—

On this feast we rejoice that Mary, soul and body, was taken up into heaven after her death.

There are other special occasions for honoring the Blessed Virgin in a particular manner; for instance, the *Month of May*, on each day of which an indulgence of 300 days, and once in that month a plenary indulgence, can be gained by those who perform some daily devotion, in honor of Mary either at church or at home; the Feast of the Rosary, on the 1st of October; the Feast of Our Lady of Mt. Carmel, or of the Scapular, on the 16th of July.

IV. Feasts of Saints.

× On the 1st of November the Church celebrates the memory of ALL SAINTS, especially of those who have no fixed festivals during the year. This feast is followed by the COMMEMORATION OF ALL SOULS, a day set apart by the Church to have prayers offered for all the faithful departed.

On almost each day of the year the memory of some saint or saints is kept, as may be learned from a Calendar of Saints. Some of the popular feasts of Saints may here be mentioned:

March 17th—Feast of St. Patrick, Apostle of Ireland.

March 19th—Feast of St. Joseph, the foster-father of Jesus and patron of the universal Church.

June 29th—Feast of Sts. Peter and Paul, the first the Prince of the Apostles, the latter the great Apostle of the Gentiles.

Dec. 26th—Feast of St. Stephen, the first martyr.

Dec. 27th—Feast of St. John the Evangelist, the "beloved disciple."

There are *patronal feasts* for countries, dioceses, and churches.

The following should be the favorite feasts of children:

June 21st—Feast of St. Aloysius Gonzaga, the patron of youth;

Oct. 2d—Feast of the Holy Guardian Angels.

Dec. 28th—Feast of the Holy Innocents.

The *Vigils* of feasts are the eves of certain great festivals, a preparation for such feasts.

By the *Octave* of a feast we mean the eight days succeeding a feast.

V. Other Holy Seasons.

1. *Holy Week*, before Easter, during which the Passion and Death of Our Lord are commemorated. Holy Week begins with *Palm Sunday*, on which day palms are blessed in memory of Our Lord's triumphant entry into Jerusalem. On the Thursday of Holy Week, called *Maundy-Thursday*, we celebrate the institution of the Blessed Eucharist. In cathedrals the holy oils are blessed on this day.

2. The *Ember Weeks* are ordained to sanctify the four seasons of the year by prayer and fast. They are:

1, The week after the third Sunday in Advent;

2, The week after the first Sunday in Lent;

3, The week after Pentecost;

4, The week after the feast of the Exaltation of the Cross, kept on the 14th of September.

3. The *Rogation Days* are days on which special supplication is made for pardon of sins, peace, the fruits of the earth, etc. They are the Monday, Tuesday, and Wednesday of the fifth week after Easter.



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